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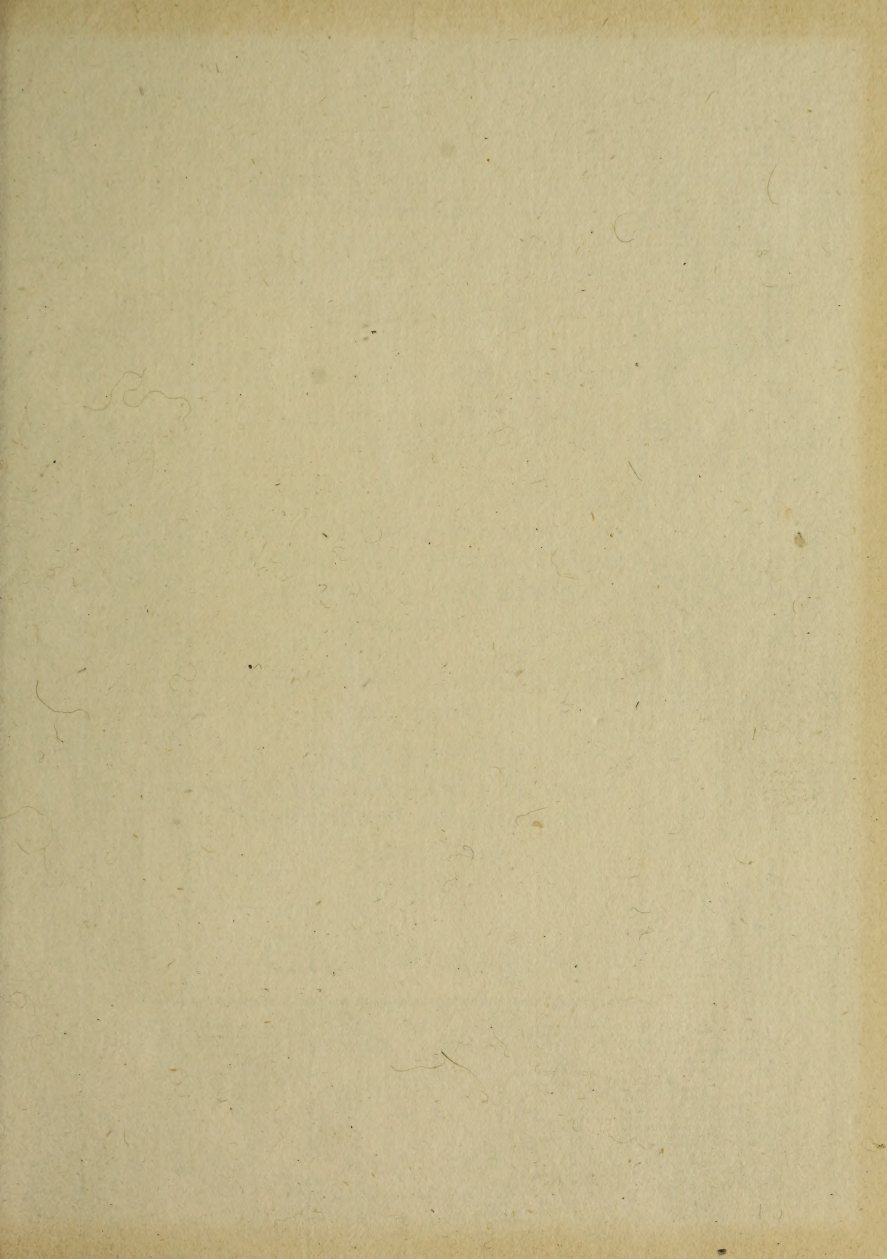
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A HYVE FULL  
of Hunnye:

Contayning the Firſte  
Booke of *MOSES*, called  
GENESIS.

*TURNED INTO ENGLISH  
Meetre, by VWilliam Hunnis, one  
of the Gent. of her Maieſties Chappel,  
and Maſter to the Children  
of the ſame.*

Seene and allowed, accordinge to the  
Order appointed.

IMPRINTED  
at London in Fleetſtreete, neere vnto  
Saint Dunſtanes Church, by  
*Thomas Maſh.*

1578.

Cum Priuilegio.



15 78.

Ch. Harris

Dec. 11, 1901

I

TO THE RIGHT HONO-  
rable and his singuler good Lord, the

Lorde Robert Dudley, Earle of Leicester, Baron  
of Denbigh, Knight of the most Noble Order of  
the Garter, Master of the Queenes Maiesties  
Horse, and one of her Highnesse moste Hono-  
rable priuie Counsell,

William Hunnis wisheth encrease of Honor,  
Health, and Dignitie, vnto the vwill &  
pleasure of the most Almighty.

(\*)

R Remembring how a Persian poore presented to his King,  
O Of water cleare in homely bandes from out the sprouting Spring  
B Because the King wel understood, how Zeale in Gyuers thought  
E Exceeded far the simple Gift, the seelie Geener brought:  
R Received it in gracious part, and thankfull was therfore,  
T That such as greater Gyfts did gyue, of Thāks deseru'd no more.

L Likewise (my Lord) with this poore gift your Honor I present:  
E Example of the Persian Prince, I trust shal more content.  
Y Your Honors Bountie towards mee, more then I heere confesse,  
C Compelleth mee in humble sort my dutie to expresse.  
E Esteeme therfore (my Right good Lord) the valour of the mynd:  
S So as the Geener shal deserue your Favour for to fynde.  
T The Lord of Lords and King of Kings, under whose might we be,  
E Encrease your Honor & your health, good dayes and yeres to see  
R Remember yet among the rest, that Death wyl haue his fee.

Your good Lordshipp to  
commaund,

W. Hunnis.

# To the friendlye

Reader.

- W** What Deede is done, or VVorke wel wrought,  
but some thereat repyne?
- I** It is Rewarde to better sort,  
the lesse of Care is myne.
- LL** Looke not for fyled VVordes and Termes,  
nor Phraze that Poetes chuse;
- I** It is forbidden in this VVoork;  
as thing not meeete to vse.
- A** A Saphyre right no colour craues  
to set it forth, you know:
- M** More baser Gold, more plainly set,  
more fresh the Gemme doth show.
- H** Heere haue I set (but not in Gold)  
a Rich and Precious Stone:
- V** Vnskilful though the same be wrought,  
my Payne yet thinke vpon.
- N** Not Payne so much, as my Desire  
the better sort to please:
- N** Nought els I craue, but your good wyl,  
these Labours myne to ease.
- I** In setting of this Pearle of Price  
wherein I do offend:
- S** Such faultes correct, as you them fynde,  
and show your selfe a Friende.

The



**T**He Hyne doth House the harmlesse Bee,  
 That Hony sweete doth make:  
 Whose little Limmes wyth Laboures longe,  
 Still streyneth for our sake.  
 Let v. likewyse learne of this Beast,  
 Each one in his Degree,  
 To Sucke the Sappe of Sacred Woordes,  
 That Heauen oure Hyne may bee.

## T. N. In the Commendation of t his *his Frendes Trauayle.*

**I**N Pryme of Youth, thy pleasaunt Penne depaينت and *Sonets sweete,*  
Delightfull to the greedy Eare, for Youthfull humour meete.  
Therein appeer'de thy pregaunt VVir, and store of Fyled Phraze,  
Enough t'astonne the doltishe Drone, and lumpishe Loure amaze.  
Thy *Enterludes*, thy gailaunt *Layes*, thy *Rond'lets*, and thy *Songes*,  
Thy *Nossegay*, and thy *VVydowes Mye* vvith that thereto belongs,  
VVith other Fancies of thy Forge, vvell hammered by Skill,  
Declares vvhat Meale of finest Graine thou grindest in thy Mill.  
By vvich vvee easily knowve thy Veine, and by that Pittaunce finde,  
VVhat golden Giffes lodge in thy Breast, and Aumby of thy Minde.  
VVe see thy Nature link'te to Arte, thy Heart to Learninges Lave:  
As vvho doth not a Lion knowve, if hee but see his Pavve?  
Descendinge then in riper Yeares to Stuffe of further reache,  
Thy schoole i Quill, by deeper skill did grauer matters reache.  
An' novv to knit a perfect knot: In VVinter of thine Age,  
Such Argument thou chosen hast for this thy Style full sage,  
As farre surmountes the resid'ie (though al in pith excell)  
And makes thy frendes to loye thereat, but Foes vvith spight to swell:  
This VVoike I meane of Sacred lore, this hault Philosophye,  
VVhich through thy paine and stayed Braine, vve heere beholde, and see,  
In curraunt meeter, roundlie coucht, an' soun'tly taught vvithall  
As they vvich Text vvith Verse conferre, full soone acknowledge shal.  
Geat thanks (no doubt) thou hast deseru'de of all that thyrst for grace,  
Syth thus thou Manced hast the Foode, vvich Goodmen al embrace.  
The holy Ghost, from vvhom thou doost this Heavently Honnie Sucke,  
Direct thy Minde, and to thy Peane alone most happy Lucke.

*Thomas Newton.*

# THE ARGUMENT of this Booke.



Thus much in Summe this present Booke  
of Hopes doth declare,  
That God the Worlde, and frame of thinges  
which thereto formed are,

Of nothinge did create and make:  
and how hee placed Man,

This Tabernacle to behold,  
and wondrous Workes to skenne:

Who beewing these his gracious Giftes,  
shoud praise his holy Name,  
And Magnifie him Day and Night,  
entirely for the same.

But Man forgettinge quight himselfe,  
and God that Rules on hye:  
Committed Sinne, displeased God,  
and stumbled wittinglye.

Who through his Disobedience  
enthraid himselfe in Woe,  
And fell from God, from whom to him  
so many Giftes did flowe.

This notwithstandinge, God our Lord  
for his great Goodnesse sake,  
Did him to Life restore agayne,  
and vnto Mercy take.

And him confirmed in the same,  
by Christ the promist Seede:

By whom, hee Sathan, banquish shoulde,  
Death, Hell, and dolefull Dreed.

The wicked sort perswadinge still  
in their most froward wayes,  
(forgettinge Gods great Benefites)  
most lewdly spent their Dayes:

Yea, at the last so horrible  
they fell from Sinne to Sinne,  
Contemninge Preachers to them sent,  
their Mynes from Vice to winne,

That

That God, provoked in his Ire,  
(so with his will it stood)  
At length did send vpon the Worlde:  
an Vniuersall Flood.

Assurance also here wee haue,  
by pprooffe before our face,  
Of Abraham, of Isaac,  
of Jacob, and the Race  
Of other zealous Patriarches,  
how that his Mercy great  
Doth neuer faile them that be his,  
and for his Grace entreate.  
But lendes to them his helpinge hands,  
in all thery tyme of neede:  
Hee cheereth them, relieueth them,  
and addeeth thein with speede.  
By Esau, Cain, and Ismaell,  
and others of like sorte,  
Who rustled heere in worldly Pompe,  
and bare a lately port,  
It well appeares, the Church of God  
doth not depend, ne staye  
On worldly Estimation,  
nor Shewes of Trikes gape:  
And by the Fewnesse eke of those,  
which haue from tyme to tyme  
Him worshipped in Sprite and Truth,  
(deuoyd of sported Chyme)  
Wee are to learne, that it doth not  
consist in Multitude,  
But in the poore despyled Flocke:  
and thus doth hee conclude:  
That Man in Wisedome hys, might be  
confounded euermore,  
And that the Name of God alone,  
might praised be theretore.

FINIS.

# The Contents of the

## First Chapter.

*How Heauen & Earth, the Light & Skye  
The Sunne & Moone & Starres so hye,  
How Beastes & Fowles, how Fishe & Man,  
Created was of God, and whan.*

The Creation  
of the World.

## The VVorke of the first Daye.



When God, which no begin-  
ninge had,  
The Heauē and Earth gan  
frame,  
And voyde and empty it be-  
helde,  
With darkenesse on the  
same: (hee made,  
2 And on þ Waters which

The Spirite, of  
God moued  
vpon the face  
of the Waters.

that then aloft did stand,  
And ouerwhelme the Earth so farre,  
as yet appear'de no Lande:

3. Then at his worde, there Light came forth,  
deuided from the Shade:

And so the Eueninge and the Morne,  
by him one Day was made.

\* God saue  
that the lighte  
was good, did  
call the light,  
Daye, and the  
darke, Nighte.  
The light was  
made before  
the Sunne, or  
Moone was  
created.

## The worke of the Second Daye.

The Firmament he fram'de and hys  
Betwene the Waters so,

\*.the vvater  
in the cloudes.  
\*.the vvaters  
of the sea, and  
Ryuers.  
\*that is, the  
Region of the  
ayer, and all  
that is aboue  
vs.

As part aboue \* the same did rest,  
the other part \* belowe.

5. And gaue a Name thereto, and sayd,  
it Heauen \* shall called bee:

The Eueninge, and the Morninge eke  
the second Day you see.

¶ The worke of the  
Third Day.

\*.God calleth  
the dry Lande  
Earth & the ga  
theringe toge  
ther of Wa  
ters: called he  
Seas.

\*The Earth at  
the bidding of  
God brought  
foorth the Trees,  
Grasse, and  
Herbe: and  
Trees, & herbe  
brought forth  
their fruite,  
each in their  
kinde before  
the Sunne,  
Moone and  
Starrs vvere  
created.

The third Day at his holy best,  
the Waters vnderneath

Compelled were together goe,  
in one place of the Earth.

7. And then the Land appeared dry,  
which \* Earth was called tho,

And bade it shoulde bringe forth greene \* herbe,  
engendringe seede to growe:

8. And fruitefull Trees, of sundry sortes,  
that seede might still recapne,

And bringe forth fruite, each after kinde  
that on the Earth remaine.

9. Thus euery thinge so came to passe,  
as God befoze did say:

The Earth brought Herbe and Tree with fruite,  
that still ingender may.

¶ The worke of the  
Fourth Day.

\*The Lightes,  
are the Sunne,  
Moone, and  
Starrs.

And that there shoulde a difference bee  
betwene the Dayes, and Nightes,

God bade that in the Firmament,  
there shoulde bee placed \* Lightes:

al. which

11. Which should remayne from time to tyme  
appoynted Signes to bee:

As Day from Day, and Yeare from Yeare,  
in order as wee see:

12. The Sunne, hee made the Day to rule,  
the Moone, the Night to guide:

And Shininge Starres in Heauen hee set  
whose light both eye abyde.

¶ The worke of the  
Fifte Day.

This Highey Maker then gan saye,  
let waters nowe forth bringe.

Such a Creatures as with life may moue,  
and Fowle to flye with Winge.

14. Upon the Earth, and in the Face  
of Heauen or Starry Skye,

Straight way, both Fishe, and Fowle was made,  
in kinde to multiplie.

15. God<sup>b</sup> blessed both, and bade them growe,  
the Fishe the Sea to fill:

And feathered Fowle vpon the Earth,  
their kinde encreasinge still.

a Both Fish, &  
Fowle had  
one beginning  
vwherein vvee  
see that nature  
geeueth place  
to Gods vwill:  
the one is  
made to flye,  
the other to  
swimme.

b That is, God  
gaue them po-  
uwer to increase  
Chapter. 8. 21.

¶ The worke of the  
Sixte Daye.

Now let the Earth, bringe forth (sayd God)  
each liuinge thinge by kinde:

As Cattell, Beast, and woyme that creepes,  
his power the same assign'de.

17. Thus when God sawe his handy worke  
was good, and pleas'de him well:

Let vs make Man like vs, sayd hee,  
the rest of all Excel:

\* This garden is called paradice and is estywar4 from Eden and paradice is also called Eden. Iadore. li. 15. Cap. 2.

e. Eden signifieth, pleasures.

f. Hauilah is a country ioyning to Persia Estywar4 and inclyneth toward the West.

g. or Cush.

h. or Tigris

i. or Assyria

k. or Perath.

8. And from the Earth, God made to sprynge all fruitefull Trees, so plasste:

As both might well the Eye delighe, and please the mouthe in taste.

9. Two trees, amyd this Garden grewe by power of sacred skill,

The one of Lyfe, the other was of knowledge, good and ill.

10. From e Eden went a Ryuer soorth to moyst this Garden than,

Which afterwar4, deuided was and in foure heades became.

11. And Pishon, is the first of foure, which round about doth goe

The golden Land of f. Hauilah,

Wher th' Onix Stone doth growe.

12. The second head, is Gibon cald,

Which compasseth throughtoute.

The Land of g. Ethiopia,

With water round aboute,

13. The third, is named h. Hydekyl that passeth downe alonge

The East, side of i. Assyria,

Wher myghty streame and Aronge

14. And k. Euphrates, the fourth is cald

Wherch fruitefulness doth shewe:

And in the same do many Gemmes

and precious Stones soorth the growe.

15. Almyghty God, this Adam toke

and in this Garden see.

The same to dwell, the same to keepe and of the Fruite to eate.

16. Of euery Tree that theresa was

God bade him eate his fil,

Excepte

Except the Tree, that's in the mid'st,  
of Knowledge good, and ill.

17. God sayd, that Day, thou eat'st thereof,  
thou for the same shalt Dye,  
Therefore see that thou touche it not,  
the taste thereof to trye.

18. It is not good (said God) that man  
should be alone I see:  
I will an helper make to him,  
companion his to bee.

19. Out of the ground, did God then make,  
each beast vpon the Earth,  
And euery Foule in th' ayre that flies,  
and all that draweth breathe.

20. And God did\*, bringe all beastes and fowles,  
to view of Adams Eye,  
Which was to see, what kynde of name,  
he then would call them by.

21. And Adam, called euery Beast,  
and euery Fowle by name,  
As wee do vse at this same day,  
to nominate the same.

22. In slumber then was Adam cast,  
and God a Ribbe did take,  
Out from his side, and of the same  
a Woman did he make.

And filld the place with Flethe agayne,  
and when hee did awake:

23. This is (sayd he) Bone of my Bones,  
and Flethe of mine, I see:

\* Virago shalt shee called bee,  
as taken out from mee:

24. And for this cause, that euery one,  
his Parentes deare forsake:

\* The Tree  
vvas forbidde  
Adam before  
Eue vvas made

\* Or cōpelled  
theim to pre-  
sent themsel-  
ues vnto Adā.  
Cap. 7. 9.

\* Shee had  
that name till  
God Reprou-  
ed her for her  
fault.

And

And cleave vnto his Wife alone,  
and both one Fleſhe ſhall make.

25. Thus were they left in Paradiſe,  
all Naughtie, and vnaſham'de :

Because as yet no fact was done,  
by them ſo to bee blam'de.

## The Contentes of the

Thyrde Chapter.

*The Serpent, Woman doth beguile,*

*They both, and Man put in Exile,*

*The ſubtile Serpent is accuſt,*

*From Paradiſe, all three are thruſt,*

*And Chriſte is promiſt for to come,*

*To bee the Worlde's Redemption.*

\*. This ſerpent  
was Lucyfer  
vvhich a little  
before for hys  
outragious  
pride vvas dri-  
uen out of hea-  
uen and as Be-  
da, and the mai-  
ſter of Sto-  
ries ſaith, vvent  
vpryghte, and  
had the face of  
a woman:  
but others doe  
vveryte that  
God permitted  
the Deuill to  
ſpeake in the

**B**ut yet the Serpent ſrang he with guile,  
of ſubtilty had moſe,  
Then alſo Beaſtes God made on Earth  
to Eue, ſayd hee, wherefoze

2. Hath God forbidden you to eate,  
of euery Tree that growes?

Which in this Garden ſayde is ſet,  
whole Fruite ſo trimmely ſhowes?

3. Not ſo, ſayd ſhee, wee eate the Fruite  
of euery Tree that's here,

Save that which in the mid' ſtooth ſtande,  
wee do the ſame forbear.

4. For God hath ſayd, you ſhall not touch,  
ne taſte the ſame to knowe:

For if you do, then shal you dye,  
the Serpent sayd, not so:

5 You \*shal not dye, but be as Gods,  
and know both good and ill:

Your \*eyes shall open bee to see  
and power to what you wyl.

6. And God doth know, what day ye taste  
the sweetenelle of the same,

That you shal then bee as himselte  
in euery thing to name.

7 The woman then the tree behelde  
that saye was in her eye,

And heard how eating of the fruite,  
what knowledge grewe thereby:

8. She tooke therof, the same she ate,  
to Adam \*gaue like wise:

So both did eate, and both did know  
and opened were their eyes.

9 So that themselues they naked sawe  
and were ashamed soze:

They Aprons made of Fyggetree leaues  
for Couertures befoze.

10. Foozthwith they heard the voyce of God  
in Garden as hee went,

And from his \*face they hvd themselues,  
For feare of beinge shent.

11 And in the coole tyme of the daye  
God called him and sayde:

Adam where art? O Lorde I hearde  
thy voyce and was afrayde.

12. And hvd my selfe among the trees  
because I naked was:

God sayd agayn, who told thee that?  
or how came it to passe?

\* Flattrye firste  
shewved by the  
serpent the De  
uil, the occasiō  
of mans ouer-  
throvv.

\* That isto kno  
we & vnder-  
stande.

\* Adam vvas  
vvith Eue  
vvhen she did  
eate of the fru-  
icte forbidden

\* The face is  
his presence.

[a] A sam excu-  
culeth himself  
and layeth the  
fault vpon Eue:  
a proud au-  
fwer of Adam  
as vvho should  
saye, if thou  
had not geuen  
her to me to be  
my felovv, I  
should not ha-  
ue synned: but  
yet Adam syn-  
ned by pryde  
er Eue gaue  
him the apple  
to eate, and E-  
ue vvas decei-  
ued by pride,  
er the serpent  
deceiued her,  
for they coue-  
ted a more ex-  
celencie and  
higher degre,  
then God or-  
deyned them  
vnto.

August.  
de Ci. li. 14.  
cap. 13.

(a) Eue excu-  
seth not her  
selfe, but in a  
parte confes-  
seth her guilty  
(c) God cur-  
seth the serpent  
(d) God cur-  
seth not the  
vvoman, but  
payneth her by  
childbirth, and  
sets her in sub-

13 Hast thou then eaten of the tree  
That I by death did threate?

He sayd, the woman thou me gaue,  
Delivered me to (a) eate.

14 God sayd to her, why dost thou so  
procure to thee this shame?

The (b) Serpent (Lorde) deceiued mee,  
and I did eate the same.

15. Then God vnto the Serpent sayd,  
because this comes from thee:

Cursed (c) art thou above all beastes,  
that on the earth shal bee.

16 Upon thy belly shalt thou goe,  
and creepe vpon the grounde,  
And feede vpon the Dust thou shalt.  
whyle lyfe in thee is founde.

17 I wyll (sayd God) cwyrt thee and her,  
and cwyrt your seedes also

Set Enmitie, and that her seede  
thy head shall tread downe loe.

And thou shalt tread it on the heele,  
thy mallice great to shewe.

18 And God vnto the woman sayd,  
Thy sorowes shall increase

And oft with chyldre I wyll thee make,  
thy (d) payne shall neuer cease,

19 Untyl such tyme thou hast brought forth  
the fruct thou goest withall,

And vnderneath thy husbands power.  
shalt subiect bee and thall.

20 And vnto man, because sayd he  
thy wyfe thou hast obeyed:

And tane and eaten of the fruct,  
whiche I to thee denyed:

21. The Earth in trauayle of thy hande  
 Shall alwaye (a) cursed bee:  
 In sorow shalt thou eate thereof  
 and Thyestes yelde to thee.
- 22 And in the sweat, euen of thy face  
 thy bread shalt feede vppon  
 Tyl thou retourne vnto the Earth,  
 that thou once camest from.
- 23 For of the Earth, and from the Earth,  
 thou Earth doest Earth remayne:  
 And vnto Earth, thou Earth shalt passe,  
 and Earth so bee agayne.
- 24 And Adam then vnto his wyfe  
 by nam. (b) of E V E did call,  
 Because that thee, the mother was,  
 of lyuing creatures all.
- 25 And God of (c) Skynnes did Garments make  
 and clad them both therein,  
 And tauntinglye of Man thus spake,  
 repprouing him of synne:
- 26 Behold, sayd God, now Adam is,  
 as one of vs become,  
 In knowledge both of good and ill,  
 and all that is to be done.
- 27 Yet least he should eate of the Tree  
 of Lyfe, and lyue for aye:  
 God cast Man out of Paradise,  
 the Earth to till alwaye.
- 28 And at the entraunce of the same  
 God placed Cherubin,  
 With fierye Sworde the waye to keepe,  
 that none might enter in.

iection to her  
 husband, vvhi-  
 ch before the  
 offence vvas  
 equall vvith  
 him in loue &  
 felovvship.  
 (a) God cur-  
 seth the earthe  
 in the synne of  
 Adam, vvich  
 before brou-  
 ght forth her-  
 be, and fruct  
 by kinde vvith  
 out trauel.

(b) vvich be-  
 fore vvas called  
 Virago.

(c) Or gaue  
 them knowled-  
 ge to make the  
 selues Gar-  
 mentes.

# Cap.4 GENESIS.

## The Contentes of the

### Fowerth Chapter.

*Howe Cayn his brother Abell slewe,  
God did him curse, dispayre he knew.  
Howe after this, Cayn had a Sonne:  
And of the Generation  
Of Henoeh, and Mathusael,  
Of Tubal, Lamech this shall tell  
Lykewise of Seth, and Enos knowe  
The Generations theirs also.*

\*In the vale of  
Mamre, vy which  
after vvas the  
land of the Ie-  
yves, and there  
vvas he buried  
\*The fiftenth  
yere after the  
creation, did A-  
dam beget at  
one time a son  
and a daughter  
Caine and Cal-  
mana  
\*And 15 yeris  
next after, hee  
begat at one  
tyme, another  
sonne & dau-  
ghter, Abel &  
Delbora.  
\*He offered  
the vverst and  
vylest thinges  
vnto God, and  
vvas the first  
that tyllid the  
earth, and gee-  
uen to al vyces.



**A**DAM wyth Eve, together \* dwelt  
and hee his wyfe did know,  
She did conceiue, brought forth, & saide  
in extreeme payne and woe:  
2 I haue of God a man obteyned  
and \* Cayne hee named was:  
And shee in tyme proceeded forth,  
and so it came to passe,  
3 That God her sent another \* sonne,  
which Abell was to sayne  
Also afterwarde, a Shephearde was,  
a Plowman was this Cayn.  
4 By tract of tyme it came to passe,  
that Cayn to God did bringe  
Such fruites as of the earth came forth,  
and thereof made his \* offering.  
5. Abel the first borne of his Weepe,  
and of their fatte forth brought  
Did offer vnto God likewyse,  
wyth pure and sincere thoughte.

6. And God did very wel accept,  
th' oblation Abel had :

But vpon Cayns, God would not looke  
Cayne waxed wroth, and sad:

7 That in so much almighty God,  
to angry Cayne thus sayde,  
Why frownest thou? and angry art,  
wherfore art thou dismayd?

8 Dost thou not know, if thou do well  
Shalt well receiue thereby?

If thou doe ill, thy Synne soothwyth  
in open voze shall lye.

9 I saye yet notwithstanding this,  
let it subdued bee,

And rule the same, and it shall happe  
much better vnto thee.

Then Cayn wyth Brother Abel went  
and talked verie free.

10 They were no sooner in the fielde  
but cruell Cayn through spight

Vpon his brother Abel fell,  
and did bereeue him quight

11 Of lyfe. Then God who saw the face  
of Cayne, demaunded where

His brother \*Abel was become?  
but Cayn deuoyde of feare,

12. Sayd thus: I cannot tell: am I  
his keeper now become?

Haue I nought els to doe? God sayd  
O Cayn what hast thou done?

13. The \* voyce and crye of brothers bloud  
from earth is come to mee,

And as perterpyng to the earth  
now \*curst shalt thou bee.

\*He offered the  
best & fattest of  
his sheepe.

\*That is, his  
consciēce shal  
accuse him.

Cayne the first  
murderer, kil-  
led his brother  
in the field of  
Damascus  
& buried him  
in the sand.

\*Abel was the  
first Martyr &  
was slaine vñe  
he was an 100  
yeres of age, &  
the first that pos-  
sessed Paradise  
Cooper.

\*That is, af-  
keth vengeance  
Adā did mour-  
ne for the death  
of Abel an hū-  
dredth yeres.

Ni. de Lyra.

\*Cayne is cur-  
sed of God for  
killing hys  
Brother.

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14. With open mouth the Earth did gape  
and did receiue therein

Thy Brothers bloud, by thy hand shed,  
if thou therfore begpne

(a) Cain left  
to till the ear-  
th, because it  
yelded him no  
fruiſt, and ther  
fore inuented  
hee the Mathe-  
matical Artes.  
(b) Cain diſ-  
payreth.

15 To (a) kill the ground: ſhe ſhal henceforth  
not geue her power to thee:

And thou a vagrant Runnagate  
vpon the earth ſhal be.

16. Then curſed Cayne thus ſayd. O God,  
my ſinne is moze I knowe,

Then that it (b) may remitted bee,  
I haue offended ſo.

17 Beholde alſo thou haſt me caſt,  
out from the Earth this daye,

And from thy ſight a Vagabond  
muſt hyde my ſelfe alway.

18 And whoſo euer ſynneth me  
ſoorthwith he wyl me kill,

Not ſo, ſayth God: who killeth Cayn  
ſeuensold I puniſh wyl.

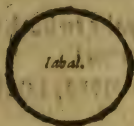
[c] In his fore- 19 And then the Lord did put a (c) Marke  
head or face to  
beknownen of  
al nacions.

Lyra. That whoſo euer did by him ſynne,  
ſhould let him paſſe vnſlayne.

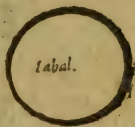
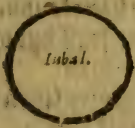
20 And Cayn departed from the face  
of the almighty God:

Toward the Eaſt ſyde of Eden:  
to dwell in Land of Nod.

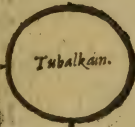
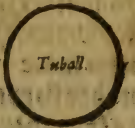
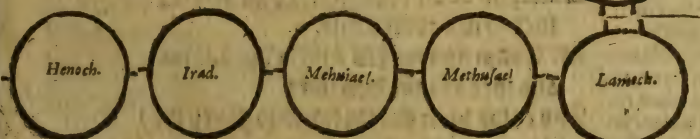
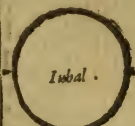
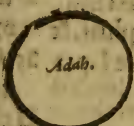
[d] Her name 21 Caynes (d) wyfe by him conceiued was,  
was Calmana and Henoch ſoorth broughte ſhee,  
and was his ſiſ- ſayd Cayn, this Cyrcle now I buyld,  
ſter alſo. ſhal lyke wiſe Henoch bee.



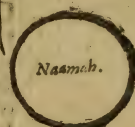
Of whome they came in Tentes that dwelt,  
And Cattall gaynde, and profit felt.



Of him sprang they that wel could plepe,  
Upon the Harpe and Organ kepe.



Hee unto all a Father was,  
Coude graue in Iron or in Brass.



She found the vse of Woll to take,  
To Carde, to Spynne, and Cloth to make.

Iosephus.

Then

\*Lamech an archer, some deale  
blynde, vvas  
led by a young  
Lad vvhich e-  
spied a Bushe  
to shake, suppo-  
sing it to be a  
Beast did shote  
and so he kyl-  
led Caine, that  
vvas lurking  
in the bushe  
and also killed  
the Lad, that  
vvarned him  
Iosephus, &  
Ni. de Lyra  
vpon this chap  
\*Lamech vvas  
the seuēth  
generation  
from Adāmin  
that Lyne, and  
had seuen tie  
and seuen chil-  
dren that came  
of hym vvhich  
were destroyed  
in the Flood.  
Iosephus &  
Ranulphus  
Cestren.  
\*Adam being  
an hundreth &  
thyrtye yeres  
old begat Seth  
& they twaine  
diuided the  
yeare into 12.  
monethes  
Iosephus.

- 22 Then \*Lamech spake to both his wyues  
and bad them listen well,  
Unto my voyce and wordes, sayth he,  
of that I shall you tell  
23 For I haue slayne and kyl'd a man  
and got my selfe a wound,  
A Youngman haue I put to death,  
and streyes thereby haue found.  
24 For who that Cayne shall kyl or slaye  
\* seuen fold auenged shal:  
But Lamech seuentie tymes seuen folde  
vpon thy head shall fall.  
25 For why? 'tis I, haue killed Cayn  
whom God did marke to passe  
Unslayne of all that shoulde him meete,  
such is my cursed case.  
26. Adam agayne his \*wyfe did knowe  
and thee a sonne him bare  
And calde hym Seth, for God (sayth he)  
his goodnes doeth not spare:  
27 But hath mee geueen another sonne  
(although with grieve and payne)  
In lieu of Abel, my sweete sonne  
Whome Cayn before had slayne.  
28 And Seth like wyse a sonne begat  
and Enos named him,  
The name of God to inuocate,  
mankind did then beginne.

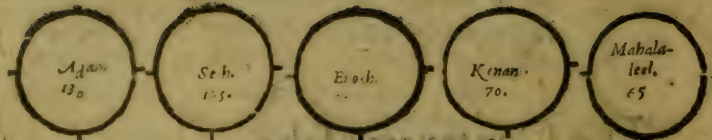
The Contentes of the  
*fifte Chapter.*

*Of Adam and the Fathers olde,  
That unto Noah may be tolde:  
Here in this Chapter shall you see,  
The order of their Genealogie.*

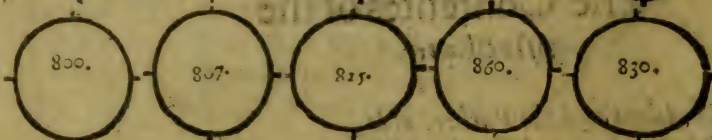
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The

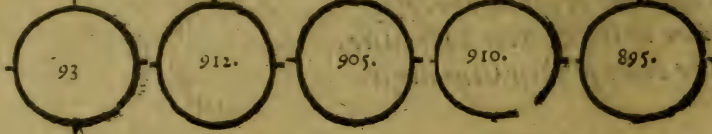
The age  
vvherein  
they be-  
gat their  
Childre.



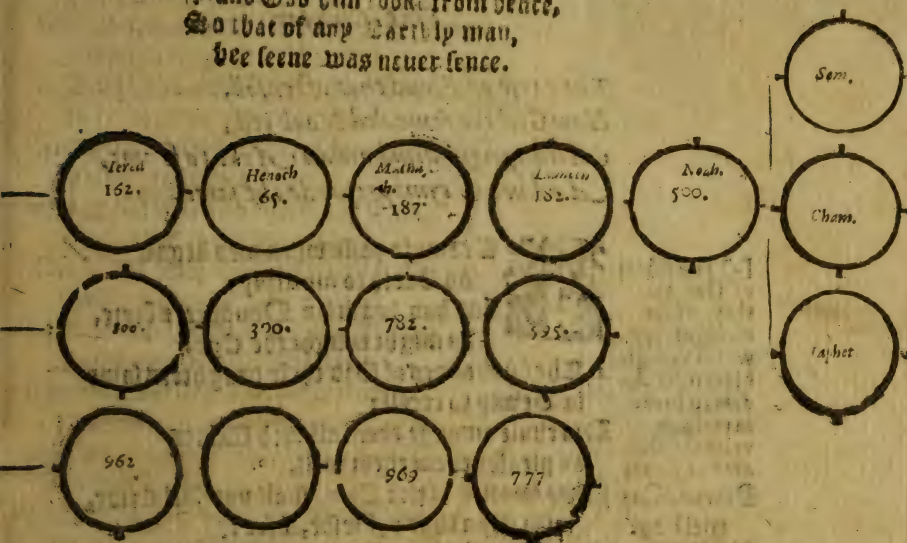
How lo-  
ge they li-  
ued after  
and had  
issue.



The Age  
vvherein  
they dy-  
ed.



This Henoch led a Godly lyfe,  
and God him took from hence,  
So that of any earthly man,  
hee seene was neuer sence.



Lamechs  
Prophecie.

When Lamech Noah had begot  
and Noah bozne also,  
Then Lamech sayd, this same is he,  
shal comfort vs in woe.  
As when the workes of Synful handes,  
the cursed Earth shal payne.  
Then Noah by the power of God,  
Shall it restore agayne.

The

The

The Contents of the

Sixt Chapter.

*The cause of Floud that after fell,  
How God the same did Noah tell,  
And taught him how an Arke to frame,  
And hee in tyme preparede the same.*

[.] The Sónes  
of God are  
they, of the  
bloud of Seth,  
which vvas for  
bidden by A-  
dam to ioyné  
in mariage  
vvith the chil-  
dren of Cayne  
Petrus. Co-  
mest 29.

[b] God gee-  
ueth space  
of Repêrance.

[c] Are those of  
the bloude of  
Cayne.

[d] Oryntes  
vvhich vsur-  
ped authori-  
ty and did de-  
genetate from  
the simplicity,  
vvherein their  
Fathers lyued.  
Cap. 8. 27, &  
28.



**I**T came to passe when men began  
on Earth to multiply:  
And had begotten Daughters sayre,  
as might delighe the Eye:

2. The (a) Sonnes of God these daughters sawe  
in Bewey to excell:

Did chuse amonge them all such Wines  
as pleased them right well.

3. Whp Sprite (saith God) Shall not Kill Sinne,  
with Man that's Flethe, I see:

For yet the (b) space I wil them geue,  
till Sixscore yeares shalbe.

4. Then after when the Sonnes of God  
(c) Daughters of Men had knowne:  
And had begotten to them selues,  
men Children of their owne:

5. Those Children grewe, and Mighty were  
the strongest men of all:

For in the World was none so badde,  
Men did them (d) Gantes call.

6. But when that God Mens mallice sawe,  
on Earth increasinge still:

And that the Thoughtes in heart of Man,  
continually was ill:

7. Hee did (a) repent him that he made  
this man vpon the Earth,  
And sayd, his kinde he woulde destroye,  
and all that bza with breath.  
8. Both Man, and Beaste, will I destroye,  
and creeping Worme (sayth hee)  
And Fowle that flies twen Heauen, and Earth,  
Hall all destroyed bee.

9. But Noah was a righteous Man,  
and perfect in his wayes:  
Did walke with God, and in Gods sight  
founded fauour, in those dayes.

10. The Earth besoze the sight of God  
Corrupted then was founde:  
And all the Fleche therein corrupte,  
(such mischiefe did abounde.)

11. Then God to Noah sayd, beholde,  
Besoze me now is come  
The ende of all this (b) Fleche on Earth,  
with her corruption:

I will therefore vpon the Earth  
and them, sende out (c) destruction.

12. But thou of Pinetree wood shalt frame  
an Arke well clos'de about,  
And Chambers let bee made therein,  
wel pitcht within and out.

13. This Arke three hundred Cubits shall  
in length bee leuell streight,  
And fifty (d) Cubits in the breadth,  
and thirty in the height.

14. A Windowe shalt thou make like wise,  
a losse aboue in thy Arke  
And in a Cubit compasse space,  
shall finishe by that worke.

[a] God speaketh this after the Phrase of our capacity. For God cannot Repent, or bee sorry.

[b] Is meant all Kinredde of men as yvell of the descent of Seth, as of Cayne.

[c] God vva- led Noah to declare this Threat 120. yeares before the Floodde came.

[d] Acubit Geometrical after the exposition of Saint Austine is 6,00. mon Cubites (that is) 9. Ecete.

Berosus. And so it vvas in length. 2700. Ecete, and in breadth. 450. Ecete, and in height. 270. Ecete, and the Windowe vvas. 9. Ecete.

15. And in the lide thereof prepare  
a Doze that open maye

Also thre Loftes do make therein,  
thy Stuffe, and Stoe to lay.

16. For I a Water Floude will bynge  
vpon the Earth so hye,

That perishe shal all Flesh on Earth  
that vnderneath shall lye:

[a] God con- 17. But I with thee. (a) this cou'naunt make,  
nauneth vwith  
Noah.

[b] The names 18. And looke on Earth what creatures  
of their Wiues  
were, Titea, Padora, Noe-  
la, & Noegla.

Berosus. 19. Both Birde, & Beaste, & Worme that creepes:  
The name of  
Noahs Wyfe  
was Velta  
Chronic.

Gr. 20. Each couple in their kinde  
shall come to thee, and in the Arke,  
shall lye and lpying synde.

21. And see thou take al maner meate,  
and stoe it by by thee,

That foode may be to thee and theym,  
when tyme of neede shalbe.

22. And as God bad in euery thing,  
so Noah brought to passe:

Each thing preparde, and did abyde  
What Gods good pleasure was.

## The Contentes of the

Seuenth Chapter.

Of Noa's entraunce in the Arke,  
VWho went with him abourd this Barke,

Also

*Also thincreasing of the flood,  
Vvherein all things were drown'd that stood.*

**A**ND God to righteous Noah sayd,  
into the Arke now goe,  
And take with thee thy Household al.  
to enter in also.

2 For in this generation,

I haue thee (a) perfect found:

A man vnspotted of thy lyfe,  
and in my Doctrine sound.

3 And take with thee, of al (b) cleane Beastes,  
iust seuen of eu'ry kinde,

Male and Female, and of vncleane,  
as I haue thee assignde.

4 A payre of eche: of Birdes likewise,  
that flies in th' Aire aboute.

Male, and Female, by couples seuen,  
of euery sort throughout.

5 That they on earth, their seede may saue:  
for seuen dayes hence, wyl I

Upon the Earth send downe such Rayne,  
as all thereon shall dye.

6 And forty Dayes, and forty Nightes,  
this Rayne shall neuer cease,

Tyl all on earth destroyed bee,  
through mighty Floods increase.

7 And Noah did accordinglye,  
as God commaunded than:

Six hundred peares, was hee of Age,  
when that this Flood began.

8 Into the Arke, then Noah went,  
on drye land as it stonde:

His Sonnes, his wylfe, & his Sonnes wyues,  
from Water of the flood.

[a] In respect  
of the rest of  
World, and be  
cause hee had  
adesire to serue  
God, and liue  
vprightly,

(b) Which  
might bee of-  
ficed in Sacri-  
fice vvhich of  
6. were for  
Brede, & the  
seuenth for Sa-  
crifice,

Of

Of Beasts that's cleane and eke unclean,  
of Byrdes and Moores also,  
Came in by (a) couples in their kinde,  
within the Arke to goe.

[a] God com-  
pelled them to  
present them  
selues to No-  
ah: as they dyd  
before to A-  
dam vwhen he  
gaue them na-  
mes.

Chapter. 2. 20.

[b] Which was  
after theyr ac-  
compt about  
the beginnyng  
of May.

[c] That is, all  
Waters aboue  
the Earth dis-  
ced & increa-  
sed the flood.

10. And loke what day God poynted haue,  
the Water should appeare,  
It came to passe of Noahs lyfe,  
the iust sixe hundredth yere.

11. And in the second Month thereof,  
vpon the (b) seuententh day,  
Were all the fountaynes of the depth,  
broke open by the way.

12. The windowes of the Heauens also,  
Were (c) opened by and bye  
And forty Dayes, and forty nightes,  
it rayn'de continuallye.

13. When Noah and his threë Sonnes nowe,  
were entered in the Arke,  
With Noahs Wife, and his Sonnes Wives,  
and all aboord the Barke.

14. Then Beast and Catell in there kynde,  
and Moores that crepe on ground,  
And Birdes that flye, and Feathers beare,  
what els on Earth was founde:

15. Came vnto Noah in the Arke,  
by couples on a rowe:

Male, and Female, of euery Flethe,  
Which breath of lyfe did blowe.

16. The voyce that in the Arke was made,  
which open yet did stand,

[d] So þ Gods  
secret powver  
defended hym  
agaist the rage  
of the mighty  
Waters.

God put it too, and (d) shut it fast,  
with his Almighty Hand.

17. And then the Floodes began to swell,  
and Reine came downe withall,

As for.

- As forty Dayes, and forty Nightes,  
continually did fall.
18. The Arke which on the Ground yet stode,  
was now with water soft  
Bozne by, from of the Earth alowey,  
and went with Maues aloft.
19. And passed ouer tops of trees,  
so mighty was the Floode,  
That Mountaines stretching to the Cloudes,  
were cou' red as they stode.
20. The Waters grew and did encrease,  
and that exceedingly,  
As did the highest Hilles surmounce  
ful Fifteene Cubites hie.
21. Thus was all Fleشه on earth distroyd,  
Byrd, Cattell, Beast and Man,  
And all that had the breath of lyfe,  
on Land abydyng than.
- 22 Only Noah (a) referued was  
and they that with him went:  
The Flood preuayled til the tyme,  
by the fyfthe dayes were spent.

a] Learn y what  
it is to obey  
God only and  
to forsake the  
multitude.

## The Contentes of the Eyght Chapter.

Noah sendes out a Rauē to seeke,  
And afterward a Dove most meeke,  
And when the Flood is come and past;  
They all depart the Arke at last.  
How Noah built an Alter faire,  
And Sacrifice did offer there.  
And of corruption naturall,  
In Hart of Man terrestriall.

**A**nd God that no tyme wil forget,  
such as do trust in hym,  
Remembred Noah in the Arke,  
and all that were therein.

2. And did a wynd bzing on the Earth,  
which made the Waters cease,  
And stopt the Fountaynes of the depth,  
they should no more increase.

3 The Windowes of the Heauens about  
he shut, and they were still,  
And did forbid the Reyne to fall,  
and it obeyed his will.

4 Thus when as thre tymes fifty Dayes,  
expyred were and done,  
The Waters from the Earth agayne,  
did backe agayne returne,

5 And Noahs Arke of Monthes the (a)seuenth,  
and on the seauentynth day,  
Upon the Mount of (b) Ararat  
found place theron to stay.

6 The Waters then decreased still  
and so could passe a waye,  
Until the .x. Month did begynne,

and on the same (c)first Day,  
7 The toppes of lofty Mountaynes hye,  
began themselues to shewe,  
By reason of the Waters fall,  
which then away did goe.

8. And after Forty Dayes were past,  
the Windowe opened hee  
That in the Arke was made, and forth  
he sent (d) a Raven to flee.

9 Which euer went, and came agayne,  
and found no place of stay,

(a) Which  
was the .17.  
day of Octo-  
ber, which  
cōteined part  
of Septēber, &  
part of Octo-  
ber.

(b) which is  
one of the  
mountaines of  
Armenia

(c) Which was  
the Month of  
December.

(d) The Rave  
is sent forth &  
returneth.

Because

Because the Waters from the Earth,  
not yett were gone aways.

10. And after that, a Dove he sent,  
hoping thereby to knowe,

Whether the Waters from the Earth  
were gone away or noe.

11. And when the Dove long tyme had lowen,  
and footing none could spy,

She did Returne vnto the Arke,  
the Waters were to hye.

12. And Noah then his hand put forth,  
and (a) toke her in agayn,

Where in the Arke amonge the rest,  
he longer did remayne.

13. And after seven Dayes moze were past,  
a Dove as erst was tolde,

Agayn was sent, and in the Euen,  
with in her (b) Mouth, behold,

14. An Olive leafe she thereby brought  
late plucked from the Tree,

Whereby the Waters he perceiu'd,  
abated for to be.

15. And Noah yett seven other Dayes,  
did in the Arke remayne,

And then a Dove he sent to flye,  
which came no moze agayne.

16. Sixt Hundreth yeare and one it was  
of Noahs age: and Daye

The first, (c) of month the first, when' as  
the Flood was dryde awaye.

17. And Noah toke the hatches of  
that on the Arke did lye,

And stode and lookt vpon the Earth,  
the face wherof was dry.

[a] It is lyke  
that the Rauē  
did flye to and  
fro, resting on  
the Arke, but  
came not into  
it, as the Dove  
thar vvas takē  
in.

[b] Or Byll.

[c] Called in  
Ebreu Abib  
contayning  
part of March  
and part of A-  
prill,

# Cap. 8 GENESIS, 767

ta]VVhich by  
their accompt  
vvas part of  
April, and part  
of Maye.

b. Noah decla  
reth his obedi  
ence, in that  
he vould not  
depart out of  
the Ark, vvith  
out Gods ex-  
presse commaun  
dement, as hee  
did not enter  
in vvithout  
the same.  
Cap. i 15, and  
9. 1.

18. So in the (a) second Month it was,  
dayes Twenty five and one,  
The Earth was drye, and Waters all  
consumed were and gone.
19. Then God to Noah spake and sayd,  
come from (b) the Arke and see,  
Bothe thou, thy Wife, also thy Sonnes,  
and thy Sonnes wyues with thee:
20. And all the Beastes, that are wpth the,  
what euer Fleشه it haue,  
Foule and Castel, and Worme that crepes  
That I from Flood did saue
21. Wypng out with thee, that they the Earth,  
may once agayne possesse,  
And grow thereon and Multyplye  
wth infinite encrease.
22. Then Noah came out from the Arke,  
and his thre Sonnes also,  
His Wyfe, and his Sonnes Wyues likewise,  
wth him from thence did goe.
23. And at the Beastes, the Wormes, and Fowles,  
wth Noah that went thether,  
Departed also from the arke,  
all of one kynde together.
24. And Noah then an Alter made,  
vnto the lusting God,  
And toke al maner Beastes that's cleane  
th'uncleane was him for bodde.
25. So of al sortes of Fowles that's cleane  
he offered on the same,  
For Sacrifice of thankfulness,  
to Gods most holy name.
26. And as the Sacrifice he made  
vpon the Alter byene,

Almight,

Almighty God(a) wel pleased was,  
with sweetenes of the sent.

27. And God in hart this promise made,  
the Earth no more to curse,

For Mankinde sake: for Man is ill,  
and waxeth worse and worse

28. His hart can but I imagin ill,  
which from the first begonne:

Yet wil I not al Flethe destroye,  
henceforth as I haue donne.

29. Ne yet, saith God, shal Sowng(b) cyme,  
and Haruest wick encrease,

Cold and Heate, Winter and Somer,  
ne Day and Night ere cease,

30. So long as any Man shall liue,  
or that the Earth indure,

Though Man by Sinne and Wickednesse,  
my Wrath do stil procure.

(a.) that is he  
sheved therby  
himself appea-  
sed, and his an-  
ger to rest.

b, the order of  
nature destroy-  
ed by the flood  
is restored by  
Gods pro-  
mis.

## The Contentes of the Ninth Chapter.

How Noah and his Sonnes were blest,

Forbid to eate the Blood of Beast.

Forbid also Mans Blood to shed,

The law of Sword that striketh dead.

A promise made, God wil no more,

The VVorld with Floud droune, as before.

He geues a Raynbow for a token,

That to confirme which he hath spoken.

Noah with VVyne is dronke become,

He curseth Cham his seconde Sonne.

Cap 9. 15. and  
8. 21.



Unyghbey God doo Noah blesse,  
and his thre Sonnes also,  
And sayd, increase and multiplie,  
and fil the Earth and growe.

(a) A libertye  
granted by  
God to eate  
Fleshe vvhich  
the holy Fa-  
thers before  
the Flood ne-  
uer vsed.  
Cap 1. 21.

2. The feare & drede of you shal bee  
vppon al Beastes on earth,

Upon all Foules, on Woxmes and Fish,  
on all that ozawech bzeath.

3. For all is geuen vnto ydur handes,

and all chat Lyfe doth beare,  
Shal be your (a) Meate, and as grene herbe  
so giue I al chat's there.

4. Onely the flesh chat's wiche his lyfe,  
which is his Blood (b) to name,

(b) That is, li-  
uinge Creatu-  
res and the  
flesh of beastes  
thatare stran-  
gled, and here  
by al cruelty is  
forbidden.

(c) The lawe  
of the Syword

Who so be be that eates therof  
shal perishe in the same.

5. For verely the Blood of you,  
wherein your lyues contayne,

I wil requyre it (c) at your handes,  
the same to quyte agayne,

6 I wil requyre it from the Beast,  
that will ownech in the myne.

From Man, and from Mans brothers hand,  
I wil Mans lyfe requyre.

7. What Man from Man doth shed mans Bloode  
puttinge the man to payne.

(d) Not onely  
by the Magi-  
strate but oft  
tymes god rai-  
seth one mur-  
derer to kill  
another.

By (d) man lyke wyse shal haue his Blood  
so shed and spilt agayne.

8. For Man is made lyke vnto God,  
committe not then such synne:

But multiplie and byng forth fruite  
the Earth t'engender in.

9. To Noah and his Sonnes wiche him  
God spake and thus sayd he,

A Cou'naunt set I vp with you,  
and your Posterity:

10. And with eche liuing Creature els,  
that from the Flood was free,

Both Foule, and Beast, and Cattel all  
and what so ere it bee

11. Upon the Earth that was with the,  
and from the Arke did passe:

According eu'ry lyuing thinge,  
as then my pleasure was.

12 This is the Cou'naunt that I make,  
from hencefoorth neuer more

Will I agayne the worlde destroye,  
With water as befoze.

13 And of my Cou'naunt this shal be  
the sygne and token sure

Twene me and you, and al the Worlde,  
for euer to indure.

14. By Bowe (a) in Cloud I haue there set,  
that when a Clowde shall falle,

This Bowe therein shall then be seene,  
of liuing Creatures all.

15. And I will not bemyndful be,  
of this my (b) Cou'naunt past,

Twixt me and you, and euery Flesh,  
Whyles that the Worlde shal last.

16. But still will thinke vpon the same,  
and loke vpon the Bowe,

The Token, Signe, and Seale most sure,  
of Couenaunt that I shoue,

17. The Sonnes of Noah were but Thre  
that from the Arke did passe,

The first was Sem, the second Cham,  
the thirde yong Iaphet was.

[a] The Rayn-  
bowe in vvhich  
eis expressed  
both the co-  
lours of vva-  
ter and syer:  
the one parte  
blevv, the o-  
ther red: that it  
myght vvitness  
both Iudgmē.  
tes the one  
past, the other  
to come.

[b] vvhē men  
shall see my  
bowe in the  
heauen they  
shall knowe  
that I haue not  
forgotten my  
couenaunt  
vvith them.

And of

# Cap. 9 GENESIS.

18 And of them thre, all men that be,  
 or hath bene since the flood,  
 On Earthe hauesprung and hal so longe  
 as God shall thinke it good.

19 This Noah, Father to the thre,  
 graundfire to Chanaan,

(a) Noah inuē-  
 ted the vse of  
 vvyne, for be-  
 fore the flood  
 was no vvine  
 dronke nor  
 fleshe  
 eaten.

Could digg the ground, and (a) Vineyardes plant,  
 and was an Husbandman.

20 It chaunced hym, so much to dypnke,  
 the Licour of the Vyne,

That in his Tent he naked slepts  
 as ouercharge wpyth Wyne.

21 And Cham hiselvest Sonne saue one,

(b) Of whom  
 came the Ca-  
 ninites the vvic-  
 ked Nation,  
 vwho were al-  
 so cursed of  
 God.

Father to (b) Chanaan,  
 Came in and sawe his father lye,  
 asleepe and naked chan.

22 Did see his Fathers Priuities,  
 and laughed at the same:

Went forthe, and coloe his Brethren both,  
 and chey wpyth honest shame,

23 A Mycell on chey shoulers toke,  
 and so they backwardes went,

And with the same did couer him,  
 thus sleeppng in hys tent.

24 As soone as Noah was awake:  
 and force of wine was donne.

And wist well what yonge Iaphet did,  
 and Sem his eldest sonne:

(c) because god  
 before had  
 blessed hi n

25. Hee would not (c) curse this Cham his Sonne,  
 which naked did him see:

But sayd (d) a thral of Seruantes all  
 yonge Chanaan shal be

(d) Cham is cur-  
 sed in his seede

26. To brethren his and God of Sem  
 bee blest with lastinge practise.

And

26 To brethren his, and God of Sem  
be blest with lasting prayse.

And God pounge Iaphet blest likewise,  
with such increasynge dayes,

27 As he may dwel in tentes of Sem,  
and prayse the Lord therfore.

And Canaan, shall serue them both,  
from henceforth euermore.

28 When Noah thus had geuen his curse  
on † Ham, his second Sonne,

And blessed both the other twayne,  
for that which they had donne,

† That is in his  
posteritie.

29 When three hundred and fiftie yeares  
after the floude was past,

Euen then to God he made accompte,  
and gaue the Shoast at last.

30 So all the dayes of Noahs liefe,  
to vs as may appeare,

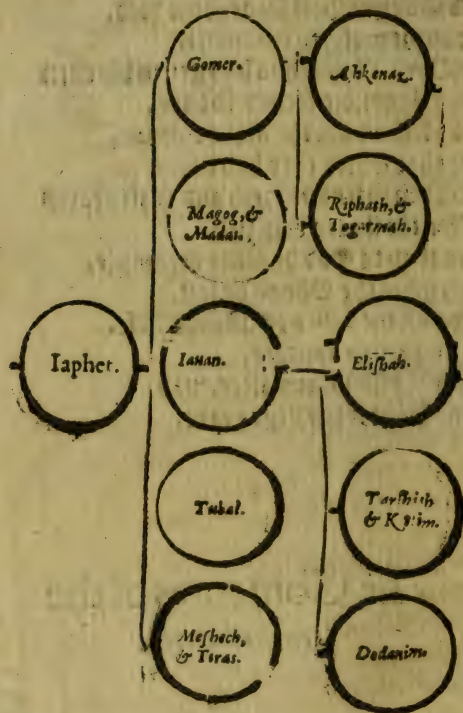
Before the floud, and after, was  
nyne Hundred, fiftie yeares.

The Contentes of the  
tenth Chapter.

This

*This is the Genealogie,  
And lygne of NOahs Sonnes al three.*

*From Shada, and Ianan,  
The Pedes, and Greekes sooze cam.*



*And out of these the Gentiles came,  
that in the Ilandes were,  
whereof ech one his Nation had,  
and language eu'ry where.*

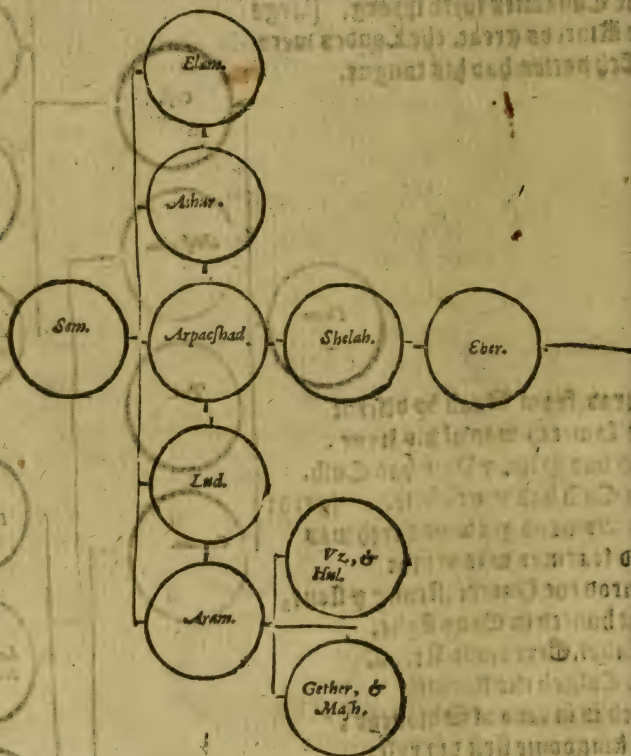
And from the lygne of Mizraim,  
great People did aryse,  
Thence namely came out Philistims,  
and Caphtorims likewise.  
And from the lygne of Canaan,  
the Cananites forth sprung, (large  
the Kinreds great, the Landes were  
Ech nation had his tongue.

Nimrod from Noab by descenc  
the lowerch was of his ligne,  
Noab had Ham, & Ham had Cush,  
and Cush had him in spne. (great  
his Nimrod grew on earth was  
and feared w<sup>is</sup> a right  
Nimrod the Hunter, strong & stout,  
that hunted in Gods sight,  
Babel, Erecb, and Arcad,  
and Calneh eke likewise  
which is in land of Shynnear,  
his kingdome first did ryle.  
And from the lande of Shynnear  
one Assur came also,  
which built the Citie Ninive,  
by other Cities moe.



Afterwardes  
the Families of  
the Cananites  
were spread  
abroad in dy-  
uers places.

And trulye Sem the father was  
of Ebers Chylozen all,  
To Eber, Sem great Graundfere was,  
yet ffather did him call.



In the stocke  
of Sem, the  
Church yvas  
preserved, and  
therfore Moy-  
ses leaueth of  
speaking of Ia-  
phet and Ham  
& entreaterh of  
Sem, more at  
large.

And many kyndes grewe of them  
which did the Earth possesse,  
From Mesha unto Sephar mount  
wich infinite increase.

# Cap. II. GENESIS. Fol. 15.

In Pelegs tyme it came to passe,  
That then the earth diuided was,  
By reason of diuersitie  
Of Languages, as we may see.

Peleg.

Lothian.

Almodad,  
& Sheleph.

Hazermah,  
& Sheb.

Ierah,  
& Hadoram.

Vzal,  
& Dicklah.

Obal,  
& Abimael.

Shebah,  
& Ophir.

Hauilah,  
& Iobab.

From these three sonnes that Noah lefe  
and others of their blood,  
Haue spronge all Nations on the Earth  
that hath bene since the flood.

The

The Contentes of the  
eleuenth Chapter.

The Buylidinge great of Babel Tower,  
The Tongues confused in one hower.  
Of Sem good Noahs eldest Sonne,  
Here is the Generation.  
Vntil the tyme of Abraham,  
Vvhich went with Lot vnto Haram.

[a] Or, of  
these came di-  
uers Nations.

(b) vvhich  
vvas Nymrod  
and his com-  
pany vvhich  
vvent from  
the East that is  
Armenia, 130.  
yeres after the  
Houde.

[c] vvhich  
vvas after cal-  
led Chaldea



And all the people in the world  
had but one kinde (a) of Speech,  
Ther was no masters knowledge had  
mo tounges than one to teach.

2 And in (b) their traueil in the East,

a goodly Playne they found,

Within the land of (c) Shinear,

a lustie Champion Ground.

3 Wherein they pitched downe their Tentes,

and made their dwelling there:

The ffound that felin Noahs tyme

did yet these People feare.

4 And therfore th'one to tho'ther said,

come on, let vs go make

Of Claye some Bricke, and burne the same,

that fpyer may it bake.

5 And other some did take in hand,

to get together Slyme,

Which shoulde in neede as wee do vse.

our Porter made of Lym.

6. Thus when they had great Pyllers of Bricke  
and Sylene to bynde withall,

Let vs sayd they a a Cittle make  
so strong as may not fall.

7. And in the same a Tower buylde  
to reach vnto the Heauen,

The top whereof it selfe may stretch,  
aboue the Planets seuen.

8 And to our selues lets get a name,  
for it may come to passe,

Wee may be skattered on the Earth  
abrode, as others was.

9 And God by power, and sight deuine,  
came (b) downe and did behold

This worke that Adams Bats had made,  
with courage stout and bolde.

10 And sayd, behold this People great,  
hath but one tongue ye see,

And thus haue they in bayne begonne,  
to skale the Skies to mee.

11 He yet wyl they leaue of to make,  
Their Turret high and strong.

Come on therefore let vs (c) descend,  
and mangle so their tounge :

12 That what one man to other sayth  
he shall not vnderstand:

So by and by to passe it came,  
through worke of mightie hand.

13 Thus were they skattered on the Earth  
and left their worke alone,

And ech one had a seuerall Speech,  
buto hi-n selfe anone.

14 Wherefore that place is (b) Babel cald  
because confounded was

[a] They  
were moued  
with pride  
and Ambicion  
thinking to  
prefer their  
ovvne glory  
to goddes he-  
nour.

[b] He co-  
meth downe  
and shevveth  
himselfe by  
his vvondreful  
vvorkes.

[c] God spea-  
keth as though  
he toke coun-  
sell with hys  
ovvne vvif-  
dome and  
power.

(d) Or con-  
fusion.

The onely tounge of al the World

as it so came to passe,

15 Also because they skattered were  
from thence on earth to fynde

Some other place abroade to dwell,  
as God to them assignde.

*These are the Generations  
of Sem.*

The age  
vvherein  
they be-  
gat their  
Childre.

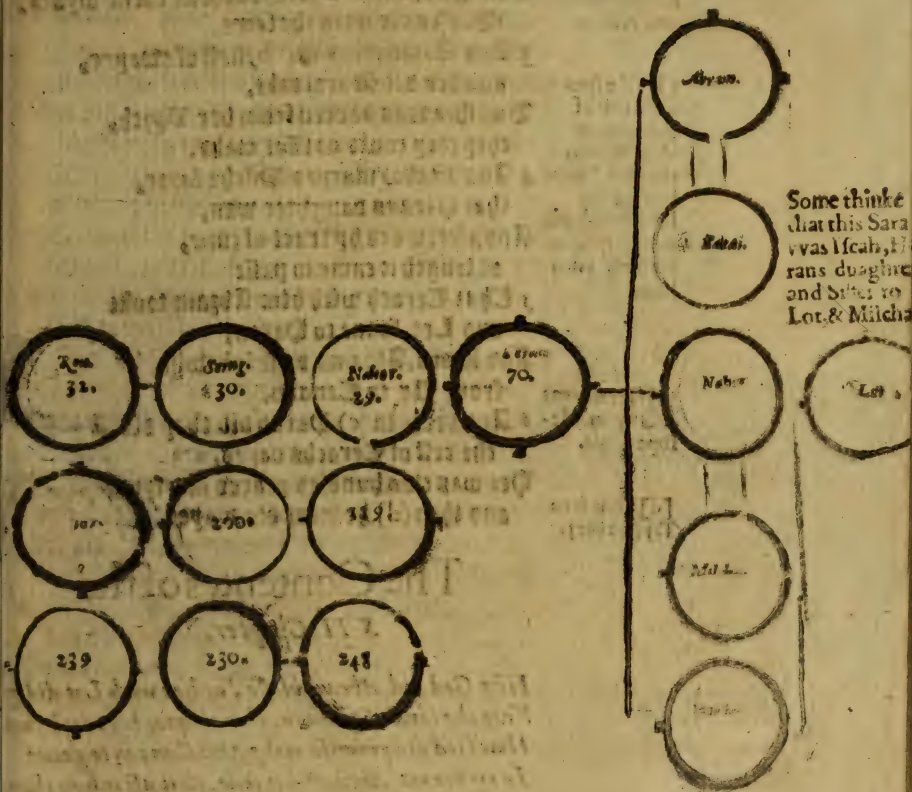
How lo-  
ge they li-  
ued after  
and had  
Issue.

The Age  
vvherein  
they dys-  
ed.

Sem. 100	Arpach. Shad. 35.	Shelah. 30.	Eber. 34.	Pele. 30.
500.	403.	403.	430.	209.
600.	438.	433.	464.	239.

Moyses to Sem retourneth backe,  
in this Genealogie,  
That he might treate of Abraham  
the worthy Hystory.

This



This Haran did depart this life.  
at Ur in Chaldea,  
which on the West adjoyneth to  
Mesopotamia.

Thid

[1] His brethren were vvere Abram and Nahor.

(b) He speaketh first of Abram not that he was the first borne but for the history vvhich properly appertyneth vnto him.

[c] Haran was a City in Mesopotamia.

[d] That is to say, he diez.

2 And in his Fathers presence dyed,  
that Terach was by name,  
And boch his (a) Brethren tooke them wyues,  
Moyles recordes the same.  
3 And Abram was the (b) first of twayue,  
and hee did Sarai take,  
But shee was barren from her Byrch,  
they they could no issue make.  
4 And Nahor married Milcha sayre,  
that Harans daughter was,  
And after ward by tract of time,  
at lenger it came to passe  
5 That Terach with him Abram tooke  
and Lot, sonne to Haran,  
And Sara, Abrams wyle lykewise,  
from Ur to Canaan.  
6 And there in (c) Haran did they dwell  
the rest of Terachs dayes.  
Hee was two hundred yeaeres and fyue,  
and then (d) he went his wayes.

## The Contentes of the XII Chapter.

How God did Abram blesse, as hee with Lot did go  
Vnto the land of Canaan, this chapter heredosh shew  
How God did promise make, this Canaan to geue  
To righteous Abrā, & his seds, that after him shoul  
Into Egypt also, how Abram iourney makes, (lyne  
And how his wyfe he sister calles, & name of wife for  
And how for them God sent, vpon king Pharaos (sakes  
His hewe, great, & mightye plague, is here exprest  
(also  
Ara

**A**ND then the Lorde to Abzam sayd,  
 (a) depart thy kinned fro,  
 And ge thee from thy fathers house,  
 to th(b) Land I wil thee shoo.

(a) From the  
 floud to this  
 time vvas 363.  
 yeres.

2 I wpll thee make a People great,  
 and mightie in the Land:

And wil thee blesse and make thy name,  
 so great on earth to stand:

3 That thou(c) a blessing mayst be made,  
 and who so blesseth thee,

c(D) shall thee curse, shalbe agayn  
 so blest oz curst of mee.

Foz all the Nations on the Earthe  
 in thee shall blessed bee.

[b] In appoin-  
 ting him no  
 place certaine,  
 he proueth his  
 faith and obe-  
 dience so  
 much the more

[c] The vworld  
 shal recouer  
 by the seede  
 (vvhich is,  
 Christ) the  
 blessing  
 vvhich they  
 lost in Adam.

Cap. 22. 26. 27.

4 And Abzam went, as God him bad,  
 and Lot with him also.

He was iust seuentie fyue yeaeres old,  
 when (d) Haran hee wente fro.

5 And Abzam tooke his wyfe with him,  
 and Lot his brothers sonne,

And all the Goodes, which they had got,  
 and by their traueil wonne.

[d] The place  
 vvhich his fa-  
 ther Terach  
 died.

6 Also the Soules with him hee tooke,  
 which they begotten had

In Haran, vnto Canaan  
 they merpe went and glad.

[e] The soules  
 are seruantes  
 both of men &  
 vvomen.

7 And when th. y were come to (e) the land,  
 I told you earst befoze,

Abzam to Sichem farther went  
 and to the Dake of Hore.

(f) That vvas  
 the Land of  
 Canaan.  
 Cap. 13. 21,  
 15. 1.

8 So Abzam ther ethe Lorde appeard,  
 and thus hee said to him,

Vnto thy Serde I geue this Land,  
 she which thou now art in.

9 With humble spize did Abraham then,  
an Altar newly make,  
Unto the Lord that then appearede  
for his great Goodnes sake.

¶ Because of  
the troubles  
that he had a-  
mong the  
wicked peo-  
ple.

10 Then Abraham (a) departed thence,  
and to a Mountayne went

Which stode by East of Bethel sayre,  
and there he pitcht his Tenc.

11 This Bethel being on the West,  
and Hat upon the East,

To buyld an Altar to the Lord  
there Abram thought it best.

12 And when hee had his Altar buile,  
and cald vpon his name,

He Southward tooke his iourney thence,  
and so did leave the same.

13 And after this it happened  
so great a Dearth to bee,

That into (b) Egypt Abram went,  
to rest in that countrey.

14 And ere hee came the Countrey in,  
unto his wife hee sayre,

Behold thou art a woman sayre,  
and I am halfe afrayd,

15 That when th' Egyptians shall thee see,  
and know thou art my wyfe,

They wpll by force take thee away,  
and reue me of my lfe.

16 Therfore to them I pray thee saye  
I am but Brother thynne:

Chapter. 20. 273 So I for thee shall better saue,  
and saue this lfe of myne.

17 So soone as hee to Egypt came,  
the Egyptians did espie,

The beautye of the Woman suche  
as did entice the eye.

18 And so among themselves they sayd,  
this woman sure is fayre:

And Pharaos Lordes that her beheld  
to Pharaos did repayre:

19 And of her beautie made report,  
and Pharaos did require:

To haue her (a) brought into his house,  
according to his desire

20 Shee thether came, whom when hee sawe,  
to Abram thus hee sayde,

My friend is this thy wyfe or no?  
or is she els thy Mayde?

21 I mighte Prince, sayd Abram then,  
Shee is not wyfe to mee,

But hee a Mayd, my Sister is,  
and yet from Bondage free.

22 Then Pharaosooke her vnto wyfe,  
and did entreate her wel,

And cherishe Abram for her sake,  
gaue him Sheepe, and Cattel.

23 And Oxen, Asses, Camels eke,  
of either kinde great store,

Of men seruantes, and maydes lykewise,  
and what he would els more.

24(b) But God vpon King Pharaos  
and on his house also,

Did send downe great and greuous plagues  
vntill Sarai he let goe.

25 King Pharaos then for Abram cald,  
and thus to him sayd hee,

Why hast thou dealt thus craftely,  
and doubled so with mee?

(a) To be hys  
wyfe.

(b) The Lorde  
toke the de-  
fence of this  
poore stranger  
against a might-  
ie King and  
as hee was  
ful ouer hye  
so did hee pre-  
serue Sarai.

26 To her.

- 26 Wherefore didst thou not say to mee,  
this woman was thy wyfe?  
Why didst thou say she was a mayd  
and led a single lyfe?
- 27 For what intent shouldst thou tel mee,  
there was thy sister beare?  
And caused mee to make her to  
my louing wyfe and sere?
- 28 But now (behold) there is thy wyfe,  
take her agayne to thee,  
And so departe that I and myne  
may from these plagues bee free.
- 29 And so he streightwyle gaue in (a) charge,  
his men shoulde safelye bring  
Both him, his wife, and furniture,  
with eu'rye other thing.

[a] To the en-  
tent that none  
should hurt  
him either in  
his person or  
goodes.

## The Contentes of the Xiii Chapter.

How Lot & Abrā did depart out froth Egyptian lād,  
How they their Cattel did diuide, is here to vnderstand.  
The second time God promyseth, to geene vnto Abram  
The Land that Lot and he went to, that is called Canaan.

(b) He called  
that place by  
that name

whiche was

after geuen

vnto it.

Cap. 12. 15



When Abram out from Egipte went  
his Wyfe and Lot also.  
And with the cooke such as they had,  
and Southward did they goe.  
And so fro thence to (b) Bethel towne  
whereas hee was before.  
Of Gold, and Syluer Abram had  
and Cattel eke great Roze.

And

3 And when he came vnto the place,  
 where first he pitcht his Tent,  
 And to the (a) Altar which hee made  
 where sacrifice he bzene.  
 4 Euen thereupon the name of God  
 deuoutlye did hee call,  
 And God him heard, and him pferade,  
 so that he might not fall.  
 5 And Lot also with him that went,  
 had Cattel, Tentcs, and Sheepe.  
 So that the Land not able was,  
 the Heardes of both to keepe.  
 6 For why the Substance was so great,  
 both of the one and other,  
 As that they might not without stryfe  
 there soiourne long together.  
 7 The Flockes of Sheepe, and Heardes of Beasts  
 of eyther was so great,  
 That (b) both their Heardesmen fel at stryfe,  
 and did ech other threate.  
 8 Then Azam vnto Lot thus sayd,  
 good (c) Brother quiet bee,  
 And let not any strife at all  
 fall out twixt thee and mee,  
 Ne yet betweene our Heardesmen now  
 but louingly agree.  
 9 For why behold before thy face,  
 both all the Region lye,  
 Take thou thy choyse and so depart  
 which way shall please thyne Eye.  
 10. If thou the left (d) hand for thy share,  
 wyle well vouchsafe to take,  
 The right hand then shal mee content,  
 I wil it not forsake.

(a) which  
 was betwene  
 Bethel, and  
 Hai.

Cap. 36. 3.

(b) The Cana-  
 nites and phe-  
 resites dwell-  
 led at that  
 time in the  
 Land.

(c) The Ebru-  
 es, vnderstand  
 by this vword,  
 brother, al Co-  
 sin, Neigh-  
 boures, and al  
 that be of one  
 stocke.

(d) Abraham  
 Resigneth hys  
 ovne right to  
 buy peace.

But

11 But if thou wyle, the righe hand chofe.

I am content also

To take the left hand that thou leaues,  
choofe which thou wilt, and goe.

12 Then Lot lift vp his eyes to see,  
and biewde the countrey well,

Which round about all Iordens layes,  
that sometime did excell

13 With goodly waters eu'ry where,  
eill God for synne did there.

Both Sodome, and Gomorra too,  
which after ward were bzene.

14 I say eill then, this countrey fayre,  
appeared to the sighe.

Euen as the (a) Garden of our God,  
wyth pleasure and delighe.

15 And as the fruitefull Egypt was,  
in all respectes was this.

Unell thou come to Bela towne,  
whiche Zoar called is.

16 Then Lot well liking all the coastes,  
that were in Iordan syde,

Did take his iourney from the Caste,  
and would no longer (b) vyde.

17 And Abram dwelled in the Land,  
that's called Canaan:

But Lot in citties of the playne,  
eyll hee to Sodome came.

18 And in that tyme the Sodomites  
did Sinne (c) exceedinglye

In Wyde, in Lust, in Zoleneffe,  
and sylby Gluttonye.

19 And after that when Lot was gone,  
where hee desperd to bee.

a) Which was  
in Eden.

[b] This was  
done by Gods  
prouidence  
that onely A-  
bram and hye  
seed myght  
dwell in the  
Land of Cana  
an.

(c) Lot thin-  
king to get Pa-  
radice found  
Well.

Almighty

Almighty God to Abram sayd,  
 Iſte by thyne Eyes and ſee:

20. And looke from place where thou art in,  
 by North, by South, by Eaſt,  
 From point, to point, the compaſſe rounde,  
 a longe vnto the Weſt.

21. For all the Land, thyne Eyes doth ſee,  
 I will make thine to bee:

And to thy Seede, for (a) time vnknowne,  
 that ſhalbe after thee.

22. And as the Duſt vpon the Earth,  
 which no man number can:

So will I make thy Seede increaſe,  
 aboue the reach of Man.

23. For who that number can the duſt,  
 that on the Earth doth lye,  
 Shall then thy Seede accoumt by tale,  
 and certain number trie,

24. Ariſe and walke the Lande about,  
 take be we thereof, and ſee  
 The length thereof, and breadth alſo,  
 for I will geue it thee.

25. So Abram then his Tente tooke downe,  
 this ſayinge pleaſe him well,

And ſo went to the Oken groue,  
 of Hainre there to dwell.

26. This Oken groue in Hebron is  
 a towne in Canaan,

Where Abram vnto God did builde  
 an Altar there to ſtanne.

[a] Meaninge  
 a longe time vn-  
 til the com-  
 minge of  
 Chriſte.  
 Cap. 12. 8. and  
 15. 1.

Gj

The



## The Contentes of the

## XIIII Chapter.

*This shewes of Lots Captiuitie:  
 And eke of Abrams victory:  
 By whose successe it came to passe  
 His Brother Lot, deliured was:  
 Melchisedech with Giftes also  
 VVyth Abram meeteth as they goe:  
 And blesseth Abram in the way,  
 To whom Abram, his Tythes doth paye.*

**I**t chanced then within a while,  
 in dayes of Melams kynge,  
 Whose name Kederlaomer hyghte,  
 who wpth hym then did bynge

2 Three Princes great with pupleant power,  
 which came his parte to take,  
 Agaynst fure other Kynge to fight,  
 his quarell good to make.

3 The first of thre was Amraphell  
 the kynge of (a) Spnear,  
 The secōd king (b) was Arloch,  
 the Kinge of Elazar:

4. The thirde the kynge of (c) Nations was,  
 and Tidonall was his name,

These foure did marche in battell raze,  
 by Armes to erpe the same.

5. Gaynst Ebra, Kinge of Sodome Hoyle  
 and Byzza of Gomoza,  
 Semeaber of Zeboim,  
 and Shineab of Adma:

6. The fift, the Kinge of Bela was,  
 which Bela now we saye,

[a] Which  
 was Babilon.

[b] By kinges  
 vnderstand  
 such as vver  
 gouerners of  
 Cities.

[c] that is, a  
 people gather-  
 ed together of  
 diuers Natiōs.

Zoar to bee, where after Lot

desir'de from plague to scape,

7. All those in Arimes together (a) met,  
where salt Sea nowe is founde,

That then the (b) vale of Shidden was,  
where slime pittes did abounde.

8. The cause of Arise, and bloudy Warres  
betweene these Ringes that fell,

Was that these last recited Ringes,  
conspiringe did rebell.

9. For, twelue Yeares space they subiecte were,  
and did their Tribute paye:

The thirteenth Yeare, reuolted they,  
and did the same denaye,

And in the next Yeare followinge,  
began the bloudy fraye. }

10. And of they met in Shidden vale,  
I tolde you erst before,

Kederlaomer with his Power,  
destroypd the Countrey soe.

11. And smote with Sworde the (c) Raphaims,  
which mighty Staunces bee:

Who gaue them selues to filch, and steale,  
and liu'de by Robbery.

12. Hee smote the (d) Sullims, and (e) Emims,  
the (f) Hozites eke, also.

Th' Amalechites, the Amozites,  
and many Countreys moe.

13. When (g) Vera, and king (h) Birza heard  
what mischief they had done,

Twelue Townes, and Cities were destroyed,  
and slaughter great begonne:

14. Then marched they to Shidden vale,  
with all the power they might,

(a) Ambicion

is the chiefe

cause of

vv arres am bge

Princes.

(b) Called al-

so the deade

Seator the La-

ke neare vnto

Sodom and

Gomorra.

(c) In Aste-

roth Karna-

im,

(d) in Ham.

(e) in shauch

Kiriatha-

im,

(f) in theyr

mount Scir

vnto the plain

of Paran,

vvhich is by

the vvildernes

and then tur-

ned they to

the vvell En-

mishpat

vvhich is Ka-

desh.

[g] King of

Sodom.

[h] King of

Gomorra.

Did guide their Army in such soyle,  
as redy were to fight

15. With them the Kinge Semeaber,  
and Shineabe also :

And Belas Kinge soyth went as one  
to geue the ouerthrowe,

16. Against these fīue the other fower,  
their Battailles dyd empale,

[a] Afterward  
was ouer-  
whelmed  
with water &  
so called the  
salt Sea.

They all in fight together ioyn'de  
alonge in (a) Shīdden vale.

17. It so beeffell the Sodome Kinge  
and Gomorzs Kinge likewise

For feare did flee, and sawe their power  
fall downe befoze their Eyes.

18. And such as yet were left behinde,  
made speede to scape awaie :

And to the Mountaynes fledde for life:  
forgettinge Battell Raie.

19. Kederlaomer and his power,  
which now the better had

With Sodoms, and Gomorans goods,  
went thence a way right glau:

[b] The god-  
ly are plagued  
many times  
with the vic-  
ked and there-  
fore their co-  
pany is daun-  
gerous.

20. And Lot likewise, with them they (b) tooke,  
Which did at Sodome dwell :

Of all the goods hee then posselt,  
they left him nere a dele.

21. And one of them which had escap'te,  
to Abzam ranne apase :

And coulde hym all : & how that Lot  
to them nowe Captiue was.

[c] At this  
tyme Abrahā  
dwelled in the  
Oke groue of  
this Maure  
the Amorite

22. Abzam with (c) Mamre brother then  
of Escoll and Aner,  
Together these in perfect league  
confederated were.

23. Uppon

23. Upon this newes prepar'd themselves,  
and Abzani; forth him spedde,

And Harnised his Pongmen freshe,  
bozne in his house, and bredde,

24. Three hundred, and eighteene were they,  
and euery one a man

They all pursude the Ennemy,  
until they came to Dan.

25. And Abzani there vpon them set,  
hee, and his men by Night:

And smote them, and pursued them  
to Hoba in their flight.

26. And there recouered all the goods,  
and brought thence hacke agayne:

His Brother Lot, and People all,  
that then were left vnslayne.

27. When after hee returned had,  
from slaughter of the Kinge

Kederlaomer, and the rest  
of Kinges, that hee did bringe:

28. There mette him in the Valley playne,  
which Kynges Dale is to name,

Kinge Bera, Kinge of Sodome Lande,  
and halste him in the same.

29. (a) Melchisedech of Salem Kinge,  
came also forth in fine,

Him to salute with Presence meete,  
and brought forth Breaide, and Wine.

30. Hee was the Priest to God of Gods,  
in perfecte doctrine staide,

And by the holy spytte of God,  
hee Abzani blest, and sayd,

31. Blest bee thou Abzani euermore,  
of God the Lorde on hpe,

This Hoba  
lyeth on the  
left hand of  
Damaſco.

[a] Was priest  
vnto the moſte  
high God and  
after the death  
of Abraham  
vvas kinge of  
Salem, the E-  
brues ſuppoſe  
him to be Sem  
the ſonne of  
Noah, becauſe  
he liued after  
the Floodde.  
500. yeares.

a) Abram gaue  
Melchisedech  
the tythes of  
all his pray.

(b) By the  
Soules  
is signified  
both the me  
and vvomen

Possessor both of Heauen and Earth.  
and all that liues thereby.

32. And blessed bee the God most high,  
the God of Sea, and Lande,

Which hath thy (a) Foes deliuered,  
by might into thy hande.

33. And then the Kinge of Sodome sayd  
to Abram in this wise,

Geue me the (b) Soules, and take the Goodes:  
as please thee them deuis.

34. Abram to him thus answered,  
I haue lifte by my hande

To God, that owes both Heauen and Earth,  
before whose Face I stande.

35. I will not take of that is thine,  
what euer that it bee,

So much as is a little Tribute,  
or Lacher good from thee:

36. Least thou perhaps, hereafter say,  
Abram is rich by mee,

Haue onely that which eaten is  
by these Vongmen you see:

37. And eke the partes I do except  
of those with me that wente,

Aner, Elscoll, and Hamre eke,  
their partes shall them content.

## The Contents of the

XV. Chapter.

& The Lande agayne is promysed  
To Abram, and his seede,

Abram beleeueth, and therefore hee  
Is Iustified in deede.

*The Prophecie of Bondage great  
To Ifralites, that fell,  
Howe they vnder Kynge Pharas,  
Fowre hundred Yeares shoulde dwell,  
And howe they were deliuered,  
This same shall also tell.*



And after when these thinges were  
and Abram wel apayde, (done, [a] The  
The word (a) of God, to Abra came,  
in Uision thus, and sayde :

2. Bee of godd cheare, & not afraide,  
for I am thy defence;

Exceedinge great is thy rewarde,  
ere thou departest hence.

3. Agayne to God then Abram sayde,  
Lorde (b) what wille thou mee geue,  
Sith I goe Childlesse vp and downe,  
th: Dayes that I do liue ?

4. The Childe of this thy Stewardship  
that's of my House to howe,  
Is bee the same Cleazer,  
was bozne at Damasco.

5. O Lord my God behold and see,  
thou geuest mee no seeve,  
And loe, this Ladde bozne in my House,  
myne Heire shalbe in deede.

6. The word of God yet once againe  
came vnto Abrams Care:

Which sayde, the Ladde bozne in thy House  
bee shall not bee thine Heire .

7. But of thy Body one shall come,  
thy Sonne, and Heire shalbe,  
And then God brought him out and sayd,  
looke vp to Heauen and see.

[a] The  
vword of God  
cometh vwhen  
heshevveth a-  
ny thing vnto  
vs by reucla-  
tio and is a ma-  
ner of speach  
of the He-  
brues,

Chapter. 12. 3.  
and, 13. 21.

[b] This fear vvas  
not onely that  
he should bee  
chylles, but  
lest the pro-  
mis of the bles-  
sed seede shold  
not be accom-  
plished in him

[a] Tobeleue  
Gods promise  
vvas accōpted  
to Abraham  
for ryghteou-  
nesse.

(b) this is a  
particular mo-  
tion of Gods  
sprite vvhich  
is not lawfull  
for al to fol-  
lowe in asking  
signes, but  
vvas permit-  
ted to him  
by a peculier  
motion, as to  
Gedeon and  
Ezechiah.

(c) This vvas  
the old custom  
in making co-  
uenantes.

Jeremy. 34.

[d] to vvhich  
god added  
these condi-  
tions that Abra-  
hams posterity  
should be as  
torn in peeces  
but after they  
should be coun-  
pled together:  
also that it  
should be  
assaulted but  
yet deliuered.

8. And tell the starres therein that bee,  
if thou them number can:

Euen so thy Seede, on Earth shal bee,  
surpassinge reach of man.

9. And what the Lorde to Abram sayde,  
of Abram was (a) beleue'de.

Which reckned was such righteousnes,  
as might not bee remau'de.

10. To him agayne the Lord yet sayde,  
I am, that brought thee free

From Vt, out of the Chalbee Lande,  
to geue this Lande to thee.

11. O Lord my God, sayde Abram then,  
whereby (b) shall I this knowe,

That I this Lande shal so possesse  
as thou hast sayde, or no?

12. God bade him take an Heifer ponge,  
of thre yeares olde to bee.

A Female Goate, a Ramme likewise,  
whose Ages shoulde agree.

13. A Turtle doue, a Pigeon ponge  
God also bad him take:

And Abram knewe after what sorte  
hee shoulde diuision make.

14. All these hee tooke, and in (c) the midd'st  
deuided them in twaine,

And then one peece, gaynst other set  
in order so agayne.

15. But (d) yet the fowles hee sundred not,  
ne woulde them in display:

As Birdes vppon their Carcasse sell,  
hee draue them still awaye.

16. And when the Sunne declined was,  
and Darknes did appeare:

On A.

On Abram fel a slumbring sleepe,  
and eke a sodapne leare:

17. And in the same God sayd to him,  
let this be knowne to thee,

Thy seede shall dwell in sozrayne Lande,  
and as a Straunger bee.

18. And Seruauntes theirs shall they become,  
and do what they themwill:

And for their paynes foure (a) hundred Yeares,  
shall they reward them ill.

19. This Nation yet whom they shall serue  
shall (b) Iudged be of mee.

And after shall thy seede departe  
with riches, and be free.

20. And thou in peace shalt passe away,  
whereas thy fathers lye,

And in an Olde, and goodly age,  
shalt buried lye them by.

21. And in the (c) fourth Age after this,  
they shall agayne come heere.

For why, the sinne of th' Amozites  
moze fuller shall appeere.

22. And after so it came to passe,  
when downe the Sunne did goe:

Above vnder the Firmament,  
a darky Cloude did showe,

23. A smokinge Furnace, and a Brande  
of glowinge Fyer-seene:

Which went the peeces as they lape,  
oft to and fro betweene.

24. And in the Dape, when this was seene,  
God did a Cou'naunt make

With Abram saying: to thy Seede,  
this Lande haue I betake.

[a] Accepting  
from the birth  
of Isaac to  
their depar-  
ture out of  
Egypt.

[b] To Iudge  
in this place is  
to take venge-  
aunce.

[c] Or, after  
fouvre hun-  
dredth Yeares  
for an age  
or Gene-  
ration is here  
taken for 400.  
Yeares.

[d] Though  
God suffer the  
vicked for a  
time, yet his  
vengeance fal-  
leth vpon the  
when the me-  
asure of their  
vickednes is  
full.

25. From Egypt, unto Euphrates,  
by Rivers as they flowe,  
The Kenites, and the Kenizites,  
and Kadmonites also:  
26. The Hethtites, and the Pherezites,  
and (a) Ganties fierce and fell:  
The Amozites, and Cananites,  
with Kindredes where they dwell:  
27. The Gergesites, and Jebusites,  
with all that these possesse:  
Unto thy Seede haue I this geuen,  
by Cou'nant, I confesse.

(a) The G-  
antes be the  
Rephaims.

## The Contents of the

XVI. Chapter.

To Abram, Sarai geueth leaue,  
to take her Mayde to wyfe:  
The Mayde her Maistresse doth displease,  
by which there grew much strife:  
And Sarai doth intreate her ill,  
the Mayde doth runne away:  
The Aungell meetinge wyth the Mayde,  
commaundeth her to staye,  
And to her Maistresse to returne:  
sayinge all shall bee well:  
And that the Childe shee went wythall,  
shoulde calde bee Ismaell.



And Sarai, Abrahams Wife that was,  
bare him no Childe as yet,  
And hauinge in her House a Mayde,  
Shee thought her for him fit:

2. And

2. And therefore vnto Abzam sayd,  
the Lorde doth me restrayne,  
So that I can no Childe beare,  
but barreyne still remayne.
3. I pray thee (a) goe in to my Mayde,  
that Hagar is by name:  
By her perhaps, I may receiue  
some comforte by the same.
4. And Abzam did obey the Voyce  
and Wordes that Sarai sayd:  
And Sarai, Abzams Wyfe then tooke  
Hagar, th' Egyptian Mayde,
5. And to her Husband did her (b) geue  
to bee his Wyfe, and seerue:  
Hec Hagar knewe, and shee conceiued,  
as after did appeere.
6. When Hagar sawe her selfe with Childe,  
shee gan then to despise  
her Mistresse: and what ere shee did  
was hatefull in her Eyes.
7. Then Sarai vnto Abzam sayd,  
good faith thou dost mee wronge:  
My Mayde I haue geuen vnto thee,  
the tyme is yet not longe:
8. And now that shee conceived is,  
as shee the same doth see,  
I hated am, in sight of her,  
God iudge twene thee and mee.
9. But Abzam vnto Sarai saide,  
th' Mayde is in thy hande,  
Do thou with her as pleaseth thee,  
I will thee not withstande.
10. And when that Sarai angry was,  
shee bled her not well:

[a] To go in to her Maid, is to knowe her carnally. For it was the manner among the people of God that if a Wife were bairé by both their ascents he might haue an other Secodary Wife not to rake for Lust, but to multiply Gods people.

[b] Abrahā had dwelled. 10. Yeares, in the Land of Canaan, before Sarai gaue Hagar her Mayde vnto him.

Then Hagar fledde from Sarais Face,  
with her shee would not dwell:

11. Into the Wildernesse shee fledde,  
where as shee did abide,

(a) Which  
was Christe, as  
appeareth in  
the Ca. 18. 19.

(b) This Foun-  
taine of vvater  
was by a Wel  
in the vvay to  
Sur.

And there the (a) Aungell of the Lorde  
this beautie Hagar spied,

12. Hard by (b) a Fountayne Water cleare,  
and thus to her did say,

Whence cam'st thou Hagar, Sarais Maide,  
and whither mak'st thou way?

13. I flew (sayd shee) from froward face  
of Sarai Maistresse myne;

Who cruelly hath delt with mee,  
and at me both repne:

(c) God reiec-  
teth no restate  
of people in  
their miseries  
but sendeth  
the comfort,

14. (c) Returne againe, sayd th' Aungell th'n,  
thy Maistresse home vnto:

Submit thy selfe vnder her hand,  
and what she bids thee, doe,

15. And in encrease (sayd he than)  
I wil encrease thy Seede

In number, such for multitude,  
as number shall exceede.

16. And moze the Aungell sayd to her:  
thou arte with Child I see:

Cap. 25. 12.

A Sonne it is, and Ismaell  
his proper name shaloe.

17. Comfort thy selfe in this distresse,  
thou shalt receiue reliefe:

For why the Lord, thy voyce hath heard  
thy trouble, and thy griefe.

18. The Child that now is in thy Womb,  
a wilde Pongeman wil be,

And every other man against  
life by his hande will bee:

Like.

19. Likewise, the hand of euery Man,  
against him shall arise.

And in the presence shall hee dwell,  
of all his (a) Brethrens Eyes.

20. Shee called then the Name of him,  
that thus vnto her spake:

Thou God, thou God, dost looke on mee,  
for thy great Mercy sake.

21. For why, saith shee, haue I not scene,  
euen here amid this place?

The (b) hinder partes of this my God,  
that sees mee in the face?

22. Wherefore the Well, that was her by,  
where th' Angel did her see

Was as, or cal'de the (c) Well of him,  
that liues and seeth mee.

23. To Abram, Hagar bare a Sonne,  
that's (d) Ismaell, by name:

Forer scope, and fire, was Abrahams Age:  
when Hagar bare the same.

(a) That is, the  
Ismaelites shall  
be a peculier  
people by the-  
selves and  
not a por-  
tion of an o-  
ther people.

(b) The hin-  
der partes of  
God, that is by  
reuelation or  
otherwise to  
haue feelinge  
or knowledg  
of God.

(c) This Well  
is betweene  
Kadesh and  
Bered.

(d) Abram  
named his  
Sonne that  
Hagar bare to  
him, Ismael.

## The Contentes of the

### XVII. Chapter.

The name of Abram, and his Wyfe,  
here chaunged shall you see.

The Canaan Lande is promised,  
the fourth tyme, his to be.

Howe Circumcision first beganne,  
this Chapter shall you tell:

Isacke to Abram, is promise  
who prays for Ismaell.

**W**HEN Ninety Yeares of Abrahams age  
and Nine, were run and gone:  
So that hee was to count vpon,  
an Hundredth Yeares saue one.

2. The Lord to Abram did appeere,  
and thus to him did saye,

I am the Lord thy Almighty God,  
before mee walke the waye:

And bee thou perfecte in thy course:

for I will make this Day,

3. My blessed Bond, twene me and thee,  
and will thee multiply:

So that thy Seede the Earth shal fill,  
and that exceedingly.

4. And Abram fell vpon his face,  
w<sup>th</sup> meeke and lowly cheere.

And God stil talked yet w<sup>th</sup> him,  
and sayd as doth appeere.

5. Abram, behold I am with thee,  
my testament also:

And thou a (a) Father shalt be made,  
of Nations great to growe.

6 And neuer shal from hence thy name  
be Abram any moze:

But (b) Abraham thy name shal be,  
make glad thy selfe therfore:

7 For I a father haue the made  
of nations many a one.

And I wil make the grow so great,  
as yet was neuer none.

8 So many shal the nations be,  
that I of the wil make:

Yea Kinges shal come and springe of the,  
this wil I for thy sake.

(a) A father  
not onely ac-  
cording to the  
flesh, but of a  
farre greater  
multitude by  
sayth.

[b] The chan-  
ginge of his  
name is a scale  
to confirme  
Gods promise  
vnto him.

- 9 By Bonde moreover will I make,  
betwene my selfe and thee,  
And eke thy seede in kindred theyrs,  
that after thee shalbe.
- 10 And by an everlastyng wyll,  
this Bond haue I decreed.  
That I a God to the may be,  
and after thee, thy Seede.
- 11 And I wil geue to the and thine,  
that after the shal growe,  
The Land wherein a stranger thou  
yet to and fro dost goe.
- 12 Euen al the Lande of Canaan.  
for euer shal they haue:  
And I will be to them their God,  
and heare them when they craue.
- 13 Therefore (sayd God) see that thou keepe,  
my testament wyth the.  
Both thou, and thine, shall the succede,  
in kindreds as they be.
- 14 And this is now my (a) testament,  
I wil you to be donne,  
Twene me and you, and twyxt thy seede  
that after thee shall come:
15. I will that you shall Circumcise,  
ech Manchild, that is bozne  
Amonge you, in your Kindredes all,  
as I haue sayd befoze.
16. And you the (b) Foreskin of your Flesh  
shal Circumcise also,  
Which of the Bonde a signe shalbe  
twene mee and you, to knowe.
17. And euery Manchild you amonge,  
that Eight Dayes olde shalbe,

(a) Circumcisi-  
on is called  
the Testamen-  
or Couenante  
because it sig-  
nifieth the Co-  
uenant and  
hath the pro-  
mis of grace  
ioyned to it:  
vvhich phrase  
is comon to al  
Sacramentes.

(b) The fore-  
skin is the pri-  
uy parte that  
doth sheve  
that all that is  
begottē of mā  
is corrupt, and  
must bee mor-  
tified.

Like wise

Cap. 17. 4.

Likewise shall Circumcised bee,  
as I haue sayd to thee.

18. And such as in your Kinredde are,  
and bozne at home, in deede:

And such as be with Money boughte,  
of Straungers from thy seede,

19. I saye, the man bozne in thy House,  
and bee with Money bought,

Must needes all Circumcised bee,  
as I befoze haue taught.

(a) The Scripture vseth to call the signe of the thyng by the name of the thinge to keepe the thinge signified the better in memory: as here he calleth Circumcision, his Bond, which is but a Token therof and as peter calleth Baptisme, Christe.

20. And in your (a) sicke my Testament  
a Signe shalbe most sure

Of this same (a) Bond twene mee and you,  
for euer to endure.

The Man Childe & he, that's bozne with you,  
that is not Circumcised,

In order such, and at such time,  
as I haue you aduised,

22. That soule shall perishe from the rest,  
because he broken hath

My Testament I made with thee,  
and turnde himsele to skath.

23. And God sayd vnto Abraham,  
thou shalt not call thy Wife

Sarat, but (b) Sara is her name  
from hence forth all her life.

24. And I will blesse her, (sayth the Lord)  
and haue geuen thee a Sonne

That shall pzoceede, and come of her,  
that neuer erst was done:

25. Upon her People & he likewise,  
I will such blessings bzing,

[b] Sara, which is to vnderstand, Dame, or Princesse.

As oure

As out of her shal Nations great  
and kinges of people spryng.

25 But Abraham fell on his face,  
and to hymselfe did (a) simple,  
And in the secreete of his harte,  
thys sayd wityhin a while.

27 And shall a Childe be boyn to him,  
that's olde an hundred yere?  
Shal Sara eke, th'ats Ryncey pere,  
be able for to beare?

O Lord that Ismaell myght line,  
and in thy sight appeare.

28 To whom God sayd, Sara thy wife,  
shall beare a Sonne in deede:

And Isahac thou shalt him call:  
a plante euen of thy seede.

29 And I will make my band wpyth him,  
an (b) euerlasting band,  
And wpyth his future seede to come,  
that euermore shal stande.

30 Concernyng Ismaell thy Sonne.

I haue the heard also,  
I haue him blest and will him make,  
for to Encrease and growe:

And will bys seede much multiply,  
exceding great in shewe.

31 For Princes twelue shal he beget,  
this will I for thy sake,

And I of him and of his seede  
a Nation great wil make.

32 By bond I'll make wpyth Isahac,

Whych Sara shal thee bypnyng:

Iust twelue monthe hence, at this same tyme,  
Shal happen so the thyng.

(e) He smyled  
nor of infideli-  
ty, but it proce-  
ded of a so-  
dayn ioy.

Cap 13. 15. &  
21. 2.

(b) the eue-  
lasting band is  
made vvith  
the chylde of  
the spirit, and  
vvith the chil-  
dren of the  
flesh is made  
temporall co-  
uenant, as vvas  
promised to  
Ismael.

# Cap.18 GENESIS.

And god went vp from Abraham,  
and left to talke with him:

33 Then Abraham toke Ismael  
his sonne which Hagar brought,  
And such as in his house were bozne,  
or were for mony bought.

34 As many as men children were,  
among his household all,

a) They vvere  
well instructed  
vvhich obaied  
to be circumci-  
sed vvithout  
resistance,  
vvhich thinge  
declareth that  
Maisters in  
their Houses  
ought to be as  
Preachers to  
their Families,  
that from the  
highest to the  
lowest they  
may obaye the  
vvill of god.

He (a) Circumcised them eche one,  
as God did say, thou shalt:

35 I say the fleshe of theyr foreskinne  
in lowe and humble wise,

Upon the Day God poynted had,  
hee did them Circumcise.

36 And Abraham, himselfe also,  
an hundred yerres saue one

Was, when the fleshe of his foreskinne  
was cutt away and gone.

37 And Ismael, was of the age  
of thirtene yerres, to shew,

When as the foreskinne of his fleshe  
was Circumcised so.

38 The selfe same Day, was Abraham  
and Ismael, his sonne,

And al the menne bozne in his house,  
that did together worne,

(b) [The E-  
breuues giue  
their children  
names & 8 day  
vvhe they are  
Circumcised.

39 And such as were for mony bought,  
that in his house did hyde,

I say they were wth Abraham,  
together Circumcised.

Petrus Co-  
mestor. 67

The Contentes of the  
Xviii Chapter.

Three men appere to Abraham  
as at his dore he sat

Isacke agayne is promised,  
and Sara laughs therat.

Destruction of the Sodomites.  
is opened by the way

To Abraham, and he for them  
vnto the Lord doth pray.

**A**nd Abraham was in the P'ayn,  
of (a) Hamre where he dwelt,  
And brake himselfe agaynst the Sunne  
whose parching heat he felt:

(a) Or Oken  
grove.

2. As he yet sate within the doze  
of that his House or Tent,  
It pleaso god vnto hym t'appere  
by number thzee he sent.

b) three me  
that were 3.  
Angels in mā's  
shape.

3. And Abraham lift vp his eyes,  
and lookt on euery syde:

And lo, by him thzee (b) men there stode,  
whom when he had espide

4. He ranne to mete them from his Tent  
and fel vpon the grounde,

And sayo (c) O Lord if in thy sight  
I euer fauour found,

5. Goe not (I pray) thy seruaunt from,  
let me ter fayre and clere

c) Speaknge to  
one of them, in  
vvhom appeared  
to be moste  
Maiesty, for  
he thought  
they had bene  
men.

Cap. 19, 3.

He fetcht to (d) wash your feete withall,  
vnder this tree that's here.

6. And I wil runne some Bread to fetch  
no whit I tary shall,

That you may eate and so refresh.  
your harts and Sprites withall

d) For Men  
vsed in those  
parties to goe  
bare footed, by  
reason of great  
heate.

# Cap.18 GENESIS,

a) as sent of  
god that I  
should do  
my duty vnto  
you.

7. And then you shal when as you please  
departe and goe your way.

Fortherfore are you better (a) come,  
to seruaune your this Daye.

Sayd they, go, do as thou hast saydes,  
we wil abide and staye. }

8. Then Abraham departed thence,  
and so apace he wence

Unto his wyfe that Sara was,  
abiding in the Tente.

9. He bad he should three peckes of meate  
the finest strength to take:

The same wyth speede at once to kneede,  
and Cakes therof to make.

10. And Abraham vnto the Beastes  
did runne a Calf to see,

That young and tender was to see,  
fyt for the f per set.

11. He gaue the same a yong man to,  
that then was there with him,

And he the same with hasty speede,  
did ready make and trim.

12. When Cakes were bak'te, and ech thing els  
in decent order was,

He Butter tooke and Milke also,  
and brought the Calf in place:

13. Where as they were under the Tree  
and it befoze them set,

Then Abraham vnder the Tree,  
Rode by when they did (b) eate.

14. And Abraham demaunded was  
by them whom God had sent:

Where Sara was the answered,  
beholde, she's in the Tente.

b) For as god  
gaue them bo  
dies for a time,  
so gaue he the  
facultie ther  
of, to vualke,  
to eate and  
drinke, & such  
lyke.

15. Sayd he, I will in my returne  
come backe agayne to thee.  
Accordinge to the tyme of (a) lyfe,  
that shall apparant be.  
16 And loe: thy Wyfe shal haue Sonne  
such fauour shalt thou synde:  
That Sara heard where as she stode,  
The Tent doze there behynde.  
17. For Abraham and Sara bothy  
in yeares were very olde,  
It was not with hir as Women with,  
she baren was and colde.  
18. Therfore she (b) laughed where she stode  
and to hir selfe did saye,  
Now am I olde, my Lord also,  
shal I with lust go playe?  
19. But God which heard and saw hir hart,  
did Abraham aske, why  
That Sara laught within herselfe  
and sayd thus secretly,  
20. Shal I that Olde and barren am  
conceiue and a chyld beare?  
Is any thyng to wonderfull  
for God to do each where?  
21. I saye, accordinge to the time  
that I apoynted thee:  
I byer be will returne agayne  
when tyme of Life shal be  
And Sara shall bringe forth a Sonne,  
and thou thine Eyes shall see.  
22. When Sara heard her thoughte disclosed  
she was as then asrayde:  
And sayd, forsooth I laughed not:  
and so the same denyde.

a) that is vvhē  
she shall be de  
liuered or vvhē  
the childe shall  
come into this  
lyfe.

Cap. 17. 18. v.

b) For she ra-  
ther, had res-  
pect to the or-  
der of nature,  
then beleued  
the promise of  
God,

# Cap. 18 GENESIS.

It is not so, but thou di'st Lawgbe,  
to her agayne he sayd.

32 And so these men stode by and look'd,  
from thence to Sodom warde,

And Abraham, parte of theyr waye  
did both them guide, and garde.

(a) Iehouah,  
vvhich vvee  
call Lord she-  
vvereth that  
this Aungell  
vvas Christ  
for this vword  
Iehoua is one-  
ly applyed to  
God.

34 And as he went, the (a) Lord thus sayd,  
shal I from Auzam hyde

That thinge which now I minde to doe,  
where Sodomites abyde?

35 I know that Abraham shal be  
a people great to see;

And all the Nations of the Earthe  
in hym shall blessed be.

(b) Herhe-  
vvereth that Fa-  
thers ought to  
knowe Gods  
iudgemēts and  
to declare the  
to their Chil-  
dren.

36 Also I knowe (b) hee wyl commaunde  
his Children and his flocke

And of his hou holde after hym,  
that springeth of his stocke,

37 To keepe the way of God theyr Lord;  
and do the thing that's right

Which conscience pure, that God may bringe  
on Abraham such light

As God before hym promysed,  
by Richesse of his might.

Chap. 19. 20  
(c) God spea-  
keth after the  
faction of men  
that is I vvyll  
enter into  
Iudgement  
vvyth good  
advice.

38 The Cry of Sodom and Gomorre,  
God said, is very greate,

And sure theyr Synne more greuous is,  
then fiers stampng beate.

39 I will therefore (c) goe downe, sayd he,  
the same to viewe and see,

b) For our sin-  
nes cry venge-  
aus though  
none accuse vs.

Whether they haue in all so donne,  
as (d) Tyris come to me.

40 And so the men departed thence,  
and toward Sodome wente,

But Abraham before the Lorde  
yet stode w<sup>th</sup> good entent:

41 At last drew neare and said, wilt thou  
destroie the righteous all

W<sup>th</sup> wycked menne, that therein be?  
perhap it may so fall,

42 Thou mayste amonge the wicked sorte  
there fifty righteous see;

Wilt thou (O God) not spare the place  
for fifty right that be?

43 Let that be far and far from the,  
that thou the Just should slaye

Together w<sup>th</sup> the wicked sorte  
that haue despyd thy way.

44 And that the righteous should appeere,  
as wycked in thy sighte:

Shall not the Judge of all the world,  
according do to right?

45 If I in Sodome City finde,  
fifty a) that righteous are,

I will (sayd God) for fiftye sake,  
booth men, and City spare.

46 And Abraham, thus answered,  
and sayd (O Lorde) beholde,

I that but Athes am and Dulle,  
to speake yet am so bolde.

47 It so may chaunce there shal lacke fye,  
of fifty righteous men.

Wilt thou the City, and the reste  
destroy, for wante of them?

48 God sayd againe, if I may find  
but forty there and fye,

I wyl the City saue from harme,  
and all therein aloue.

a) God decla-  
reth that his  
iudgementes  
were done  
w<sup>th</sup> great  
mercy, for so  
much as all  
were so cor-  
rupt, that not  
onely fifty, but  
Ten righteous  
men could not  
be founde  
there, and also  
that the vvic-  
ked are spa-  
red for the  
righteous sake

# Cap 18 GENESES.

49. Sayd Abraham, the Citie (Lorde)  
may forty righteous in the:

God sayd, I will it not destroy  
for forty righteous sake.

50. O let my Lorde, not angry bee,  
that I reple agayne:

There may be Thirtie found therein,  
that righteous do remaine.

He sayd, if I but Thirtie finde,  
I will do no man payne.

51. O see, sayd hee, I haue presum'd  
my God to speake to, here:

There may be Twentie yet therein,  
that righteous may appeare:

Sayd God, then for those Twenties sake,  
the Citie shalbe cleare.

52. O Lord with me not angry bee,  
but let thine anger cease:

a) If God refused not the  
prayer for the  
vicked: Sodo  
mites euen to  
the sixt request  
how much  
more vil hee  
- graunt the pray  
ers of the god-  
ly for his afflic  
ted.

I will this once, (a) but speake to thee,  
and after holde my peace:

53. Perchaunce, there yet may Tenne be there,  
that do thee loue and serue:

I will sayd God, for those Tenne sake,  
the Citie whole preserve.

54. Thus when that God of Abraham  
had heard what hee coulde say:

Almighty God departed thence:  
and Abraham that Day

Returned backe vnto his place,  
within his Tent to liue.



The Contentes of the

XIX. Chapter.

**I** Vst Lot two Angels doth receyue,  
 VVythyn his House to byde,  
 The Sodomites do compasse rounde,  
 Lots House on euery side.  
 From Sodoms Plague, Lot is set free,  
 By power of mighty hande:  
 Lots VVyse into a Piller Salt  
 VVas turnde, and so doth stand:  
 How Lot wyth wyne was ouer charge,  
 And wyth his Daughters laye,  
 And how they Chylde brought hym forth,  
 By this perceyue you maye.



**A** Sodome Gate, as Lot there sat,  
 the Day, and Night (a) betwene:  
 Two (b) Angels, vnto Sodome came,  
 whom when that Lot had sene:  
 Hee rose, and ran them for to meete,  
 and bowed downe bys Face,

And so alonge, bypon the Ground,  
 hee did the both embrace,  
 3. And sayd, my Lordes turne in I pray,  
 your Seruauntes house within,  
 This Night abide, and walke your Feet:  
 and on the Day begin  
 4. You shall rise early in the Morne,  
 and so departe againe:  
 They yet deny'de, and sayd we will  
 in-streates al night remayne.

(a) Which  
 was in the  
 Euening.  
 (b) Wherin  
 we see Gods  
 prouident care  
 in preseruing  
 him: albeit he  
 reueleth not  
 hymselfe to al  
 alike for Lotte  
 had but two  
 Angelles and  
 Abrahā thre.  
 Cap. 18. 5

5. Ah las not so (my Lordes) sayd Lot:  
and Lot importune was :

(a) That is, he  
prayed them  
so instantly.

Which humble speech did them (a) compell,  
and so it came to passe,

6 In manner, as it were by force,  
they turned in at last,

Into the House of this Just Lot:  
and Lot with speedy haste :

7. Made them a Feast, & bak't them bread  
of sweete and sauery Do :

(b) Not for  
Necessity but  
because the  
time was not  
yet come that  
they would  
reueale them-  
selues.

They (b) eate thereof, were satisfied,  
and well contented so .

8. But ere these Men to rest had gon,  
the Sodomites came out,

Both (c) old, and yonge, and compassed  
the House of Lot about.

[c] Nothing is  
more daunge-  
rous then to  
dwell vvhether  
syn raignes for  
it corrupteth al

9. They called Lot, and thus wise sayde,  
tell vs where be those Men,

Which came into thy house this Night?  
come forth, and bringe vs theym,

That we with them our Lust may vse. }

God Lot prepar'd him then :

10. And out of Dores to them he went,  
and spar'd the doze agayne,

And sayde, alas good Brethren mine,  
let not such filthe remaine :

[d] He defer-  
ueth prayse in  
defending his  
ghestes, but he  
is to be blamed  
in seeking vn-  
lawful mea-  
res.

11. But for Gods sake I humbly aske,  
do not so wickedly

Beholde (d) I haue of Daughters twayne,  
Ile lefch' them by and by:

12. They Maydens bee, and knowe no man,  
with them do what you please :

For beare these men, and suffer them  
to rest, and take their ease.

13. To these men onely, nothings doe,  
for (a) therefore came they in  
Under the Shadowe of my Roofe,  
For feare of Sodome sinne.

(a) That I  
should pre-  
serue them frō  
all iniury.

14. Stande backe (so Lot sayd some of them,)  
againē sayd other some,  
Lot came as one to soierne here,  
is Lot a Judge become?

15. Wee surely will deale worse with thee,  
then with these Men within:  
And so on Lot they pressed sore,  
to haue committed sinne.

16. And came the doze of Lot to breake:  
the (b) Men put forth their hand,  
And pulled Lot into the house,  
to them where they did stand.

[b] That is the  
men of God in  
the house.

17. The Sodomites without the doze,  
were smote with Blindnesse all,  
So that the doze they coulde not finde,  
they saynted so withall:

18. The Men of God, to Lot thus sayd,  
if thou haue Sonnes in lawe,  
D<sup>r</sup> Sonnes, or Daughters of thine owne:  
them, from this Citty drawe.

19. D<sup>r</sup> what so ever else thou haste,  
this Citty here within,  
Bring it from hence, for wee are sent  
the same to (c) burne for sinne.

20. For why, the crye of them is great,  
before the Face of God:  
And now it shall destroyed bee,  
with his consuminge Robbe.

21. Then Lot went out, and thus wise spake  
vnto his Sonnes in lawe:

(c) This pro-  
ueth that the  
Angelles are  
mynisters aswel  
to execute  
gods vvrath as  
to declare hys  
fauour,

Which Haried had his Daughters deere:  
my Sonnes, now stande in awe

22. Of God the Lord, and get you hence,  
for God hath bycher sene

His Angels, this to ouerchowe,  
the Citty shalbe bzene.

23. The Sonnes in Lawe tooke all for Jest  
their Father Lot did say,

And so as though hee seem'de to mocke,  
they let him goe his way.

24. But when the Moyninge did arise,  
these Angels Lot did call:

And caused him to haste away,  
for feare least hee might fall:

25. Stand by (sayd they) and take thy Wife,  
and Daughters twaine thee by,

[a) The! Mercy of God fir-  
ueth to ouer-  
come Mans  
slovuuelle in  
follovinge  
Gods callinge.

Least that thou perishe in their Sinne,  
and in the Citty dye.

26. And as Lot did the cyme prolonge,  
the Men of God, (loe) caught

Both Lot, his Wyfe, and Daughters twayne,  
and by the hande them brought,

27. And set them safe the Citty out,  
and thus to them bid say:

Nowe saue thy life, and looke not backe,  
ne tary in the way.

28. Of all this Plaine, and Champion Grounde,  
or Countrey thou arte in:

But in the Mountayne, saue thy selfe  
from plague that's sent for Sinne.

29. Not so, my Lorde, sayd Lot to them:  
thy Seruaunt in thy sight:

Great grace hath founde and mercy both,  
by Goddes vndoubted mighte,

In that

30 In that my lyfe preserued is,  
and from the cittie free,

Thy mercy hast thou magnified,  
and shewed vnto mee.

31 Behold I cannot saued bee,  
in Dountaynes for to lye,  
Least some mishap do fall on mee:  
and therewithall I dye.

32 But (loe) my Lord here is at hand,  
A litle citty by

Even ponder little one you see,  
to which place I may flye.

33 O let mee there preserued bee,  
is not the Citty small,  
And wilt not thou that Citty spare  
and mee alque wythall?

34 I haue (sayd God) concerning this,  
receiued thy request,

And for thy sake I wyl it spare,  
thou shalt be there in rest.

35 Go hast thee hence, and there be safe  
for I can (a) nothing doe,

Tyl thou from hence art thither gone,  
my wyl is bent there to

36 That little Citty, therefore now  
is (b) Zoar cald by name;

The Sunne new rylen was on Earth,  
when Lot came to the same.

37 But yet Lots wife for looking backe,  
which was to her forhod,

Was turnde into a Pyller (c) Sale,  
by mightie worke of God.

38. And when that Lot thus entered was,  
the citty Zoar in,

(a) because  
Gods comman-  
dement vvas  
to destroye the  
Citty, & to  
saue Lot-

(b) This Ci-  
tie before vvas  
called Belah,  
and of some  
nowy Segosa.

(c) as touch-  
ing the bodye  
onlie, and this  
vvas a notable  
monument of  
Gods vengean-  
ce, to all them  
that passed

The that vway.

The Lorde from Heauen on Sodome sent  
and Gomer for their Synne  
39 Great rayne of fyre, and Sulpher strong,  
not to bee quenched out,  
And ouerthrew those citties all,  
and Region round about.

40 Thus all that in those citties dwelt,  
consumed were with woe,  
And all that grew vpon their Ground  
was brent to Dust also.

(a) That vvas  
the place vvhē  
god talked  
vwith him  
such time as  
the Angelles  
vvent to  
destroy Sodom  
and Gomor.

41 And very earlye in the Morn  
aryste did Abraham,

And got him to the (a) place agayne  
where last from God he came.

42 And looking vnto Sodome ward,  
Gomozra eke also;

And toward all the Land about,  
and Countrey there in shewe:

43 The smoke of all that Countrey rose,  
much lyke a Furnace great,  
And yet God thought on Abraham,  
in this consuming heate.

44 And vpon Lot God mindoful was,  
when he his Angelles sent:

And hym deliured from the myddes  
of Citties when they brent.

45 And Lot from Zoar did depart,  
he feared there to dwell.

And in the Mountaines chose a place,  
a hollow Caeue or Cell,

Where he and his two Daughters leste,  
Contented were to Dwell.

46 And in those Dayes Lottes daughters sawe  
how eu'ry Man was Rayne:

And none

And none but Lot they? father lefe,  
 alpye that did remayne.

47 The Elder to the Yonger sayd,  
 good sister myne beholde:

Ther's not a man left in the world,  
 to know vs, as men should.

48 Come, we wil make our father dronke,  
 and fil his head wth Wyne,

And lye wth him and rayse him seede,  
 the first Right shalbe myne.

49 And so that night they made him dronke,  
 the wth her father laye:

But Lot, knew not when she layd downe,  
 nor when she went her way.

50 And in the Mornynge so it hape,  
 the Elder Daughter sayd,

Sister behold this Right that's past,  
 no whyle at all astrayd

51 I lay al Nyght wth my father wth,  
 let's make him dronke also

Againe this nyght: and to his Bedde  
 thy turne shalbe to goe:

52 That we to him some seede may raise,  
 hereafter for to growe.

That Night againe they gaue him wyne  
 and did hym (a) ouerchowe.

53 And then the yonger Sister rose,  
 and lay wth him likewise:

(a) That is  
 they made him  
 dronke.

Lot, not perceyued when she came,  
 nor when shee did arise.

54 These daughters twayne, their father knew,  
 and were wth Child begot,

The father ouerchargde wth Wyne,  
 the thing remembred not.

(a) That is  
sonne of my  
people, signi-  
fying that they  
rather reioysed  
in their synne  
than repented  
for the same.

55 Nowbeit th' elder bare a Sonne,  
and Noab was his name,

The Father of the Noabites,  
hee is this day the same.

56 The yonger bare a Sonne also,  
whose name was (a) Benammi,

To Ammons broode hee father is  
vnto this day we crye.

## The Contentes of the twentieth Chapter.

How Abraham as stranger went,  
and did his wyfe deny,  
And how the king of Gerar land,  
tooke her from him away.



Now Abraham now left the Playne  
of Hamre where hee dwelt,  
And went in Countrey of the South,  
where more Sunnes beate he felt.

(b) Which is  
toward Cadiz

2 So there betweene (b) Cadiz & Sur,  
a further truth to tell,

In Gerar pitched hee his Tent,  
to sojourne there and dwell.

3 Abimelech was king thereof,  
and hee for Sarai sent,

Because it was sayd, a woman sayre,  
abydeth in his Tent.

(c) Abraham  
had twise fal-  
len into this  
seare: such is  
mans frailtie.

4 When Abraham demaunded was,  
what woman shee should be,

Shee is sayd hee none of my wyfe  
but (c) Syster is to mee.

5. Abimelech had her away  
in purenesse of his Part:  
And Abraham did seeme content,  
to let her so depart:

6. But God vnto Abimelech  
by Night, in Dreame thus spake:  
Beholde sayd hee (a) thou now shalt die  
for this same Womans sake:

7 For hee is Wyfe vnto the Man  
that thou hast tane her fro:  
Abimelech yet toucht her not,  
nor no time did hee knowe.

O Lord, sayd he, and wilt thou slay  
the (b) righteous People soe?

8. Did they not both to mee affirme  
his Sister hee to bee?

O Lord thou knowest with (c) guiltlesse Heart  
this thinge is done of mee.

9. And God likewise by Dreame did say  
I knowe it very well,

Thy Heart, and Handes were pure and cleane,  
as thou to mee dost tell:

10 I also thee (d) preserue and kept,  
agaynst mee not to sinne,

And therefore would he not suffer thee,  
to knowe what hee had bin.

11. But see that thou deliuer now  
the Man, his Wyfe agayne.

For hee is (e) a Prophet, and shall (f) praye  
that thou maist liue and raigne:

12. But if thou wilt not let her goe,  
and set her from thee free:

Be sure that thou shalt die the Death,  
and all thou hast with thee.

[a] So greatly  
God detesteth  
the breache of  
marriage.

[b] The infi-  
dells confessed  
that god  
would not  
punish but for  
lust occasion.

[c] As one fal-  
ling by igno-  
rance & not  
doing euil of  
purpose.

[d] God by  
his holy Sprite  
retaineth them  
that offend by  
ignorance  
that they fall  
not into grea-  
ter incōueniēces

[e] That is one  
to vvhom God  
reuealeth him-  
selfe Familiar-  
ly.

[f] For the  
prayer of the  
godly is of  
force towards  
God.

13 Abimelech betimes therfore  
that Morning did arise:  
And all his seruantes did commaund,  
t'appeare before his eyes:

14 And in their eares declared that  
which God to him had sayd:  
The hearing of the which in drede  
did make them soze afrayde.

15 Likewise for Abzabam he cal'd  
and sayd what hast thou done?  
And what haue I offended thee?  
that thou hast thus begonne?

[a] The vvic-  
kednes of the  
kinge bringeth  
gods vvrath  
vppon the  
vvhole Realm

16 To bring on mee, and (a) kingdome myne.  
So great a Synne as this,  
What didst thou see, in mee or these,  
to do so much amisse?

[b] He  
shevveth that  
no honestye  
can be hoped  
for vvhich the  
seare of god is  
not.

17 O King, sayd then this Abzabam,  
of truch such was the case.  
As I did thinke God was not knowne  
nor (b) seared in this place.

18 And therfore heauing such a wyse,  
as sayre is to the eye,  
Lest for her sake I perishe should,  
and so too tymely dye:

19 I sayd she was and so thee is  
my Sister as you see

By Father, but by mother not,  
and Wife became to mee.

20 And after from my Fathers house,  
when God did byd mee goe:

Then to my wife in sozt I sayd,  
this kyndenesse do me showe,

21 In places where wee wander in  
if any aske and saye

Is this thy Husband, yea or no,  
thou shalt the same deny,  
22 And mee confesse a Brother thynne,  
whome Nature doth compell,  
To wander thus about wpyth mee,  
in Countries, where to dwell.

23 Abimelech the kinge then tooke  
of Sheepe, and Oxen Rose,  
Of men seruantes and Women too,  
and brought them him before.

24 And gaue them vnto Abzabam,  
for euer to remayne,

And with the same deliuered  
Sara his wyfe agayne.

25 And sayd, behold before thy face,  
my Land doth open lye,

Choose where thou wilt therein to dwell,  
as best shall please thynne eye.

26 But vnto Sarah sayd the king  
Sara beholds and see:

I haue thy Brother Silver geuen,  
a thousand pices free.

27 And hee the (a) Ueyle is of thynne eyes,  
to all that are with thee,

And al men els and therewithall.

(b) repproued so was shee.

28 So Abzabam to God did praye,  
and God his voyce did heare:

The King made whole: his Wyfe, and Maydes,  
did Childezen after beare.

39 For God thus plagued had the house  
of Bimelech the King,

The Matrix of them all were Ropt,  
they might no issue bring.

[a] Such an  
head as vvith  
vvhom thou  
maist be pre-  
serued from al  
daunger.

[b] God cau-  
seth this Hea-  
then king to  
reproue her,  
because shee  
dissembled,  
synce God  
had geuen her  
an husband as  
her vayle, and  
defence,

Uill Abraham his Wiffe receiue,  
thus happened the thinge.

## The Contents of the

### XXI. Chapter.

*How Isaac, that promise was,  
is heere of Sara borne.*

*How Hagar wythyonge Ismaell,  
in Banishment doth morne.*

*And how the Angell of the Lords  
vnto poore Hagar cam,*

*And of the Cou'naunt made betweene  
the Kynge, and Abraham.*



And God before had promysed,  
as hee to Sodome went,  
Sara to see in his retorne:  
so ere the time were spent,

[a] Shee was  
90. yeres old  
when she bare  
Isaacke.

Petrus

Comest, 53

2. Shee knewe her selfe to bee with child,  
and (a) bare a goodly Sonne,  
Accordinge to th'appointed time,  
that God did say, was done.

Thus in his olde Age Abraham,  
a Father was become.

3. And Abraham did call the name  
of him that Sara bare.

Isaack: and then this Abraham  
with diligence and care,

4. Dyd Circumcise his little Sonne  
when hee was eight Dayes olde,

As God before commaunded had  
in oyer howe hee shoulde.

Cap. 17. 17.

5. An hundred yeeres was hee of age, when Isaac was bozne:  
But Sara sayd, nowe God hath made mee to bee laughy to stoyn:  
6. Who (a) would haue sayd to Abraham, that Sara shoulde geue  
For in his Age I haue him bozne as, as a Sonne: Longe may hee liue.  
7. The Child did growe, and Cleped was, and then as was the guise,  
Upon that Day, hee made a feaste, and in very solemne wise  
8. Then Sara sawe, how Hagar's Sonne, that was th' Egyptian Boyde,  
Became a scupnesfull (b) mockinge Ladder to Abraham: hee sayd,  
9. This Bondmayde see thou put away, and eke her Sonne also:  
Hee shall not ioyne with Isaac my Sonne, as Heye Jaroe.  
10. This sayinge greened Abraham, and nipt him at the heart:  
Because from Ismaell his Sonne hee loth was to depart.  
11. But God thus spake to Abraham, greue not herat at all.  
For Ismaell, nor Bondmayde thine, for Isaac Ie call.  
12. Heare Saras voyce, and do thereto, as shee hath sayd to thee:  
For as I sayd, in Isaac thy Seede shall (c) called bee.  
13. Also the Sonne of thy Bondmayde, because hee's of thy Seede:

(a) Shee accuseth her self of ingratitude that she did not beleue the Aungel.

(b) Hee derided gods promise made to Iacke vy which the Apostell calleth persecution. Gala. 4.

(c) The promised Seede shalbe colled from Isaac and not from Ismaell.

# Cap. 24. GENESIS.

(2) The Isma-  
lites shal come  
of him.

I promise thee, I will hym make

A (a) Nation great in deede,

14 So Abraham rose early vp,  
and did him ready make,

And eke prepar'de for Ismael

and this poxe Hagar's sake.

15 Breaide, and wpyth water Bottel fillde

and to her gaue it there,

Setting the same her shoulders on,

and Lad also to beare.

16 And thus away was Hagar sent

who wandred vp and downe

In wildernes of Berseba,

far of from Cote or Towne.

17 In time she had the water spent,

that in the Bottell was

Her Sonne thzough want was like to dye,

a woful mothers case.

18 She cast the Lad vader a Boshe,

and went on th'other side,

And sat her downe, a Bowshot of,

sayinge, what ere betide,

19. I will not see the death of him,

and therewith all shee wepte,

And wronge her handes with greuous grones,

continuall mone shee kept.

20. But God did heare the cryinge voyce

of this her Lad or Childe,

And out of Heauen Gods Angell spake

with woordes to Hagar mild.

21. What apleth thee, bee not afrayde,

Stand vp therfore, and rise,

For God hath heard thy only Sonne,

where as hee lies, and ciles.

22. Arise therefore, the Lord lift vp,  
and take him by the hand:

I will of him a People make,  
and mighty for to stande:

23. And God her Eyes did (a) open so,  
as hee a Well did see:

With water did her Bottell fyll.

and there wylhai vpo hee  
Gile Dynke unto her Louin & Chylde. }  
that eise nye deade was hee.

24 And so, God styll was wyl the (b) Lad,

In (c) Eldernes he dwelt,  
He grewe apace, in Archer was,  
and Bowe and Arrowes felt.

25 And when he grew an yable man,  
and for a woman fitte,

His Dother out of Egypt Land,  
a wyfe there did him ge.

26 And at that tyme it chaunced so  
Abimelech the kynge

An: Phicol, his chyefe Captayne spake  
to Aoraham, saying.

37 God is wyl the, in al thou doest,  
and therfore sweare to me,

Euen by the name of lving God,  
With ch hath donne much for thee,

28 That thou wilt do to mee no hurte,  
nor to my Chylde deare:

Nor yet to Chylde's Chylde myne,  
I say thus shalt thou sweare,

29 To deale with mee and Country myne,  
Where thou a Traunger wast,

(a) Except  
God open our  
Eyes we can  
neither see  
nor vse the  
meanes which  
are before vs.

(b) As tou-  
ching out-  
warde thinges  
God caused  
him to prosper

(c) Of Haran

As I haue shew'de my selfe to thee  
in kindnesse that is past,  
I will so sweare, sayd Abrahams,  
and tooke such (a) O that last.

[a] So it is  
lawful to take  
an oth in mat-  
ters of impor-  
tance for to  
iustifie the  
truth and to as-  
sure others of  
our sinceritie.

30. Ere this the Seruauntes of the Kings  
by force had tane away  
A Well, that Abraham had Digg'de,  
and therefore did hee saye  
31. With Loue rebuke vnto the Kings  
thy Seruauntes beinge wronge,  
Haue tane away by violence  
my Well, and donne mee wronge.

(b) Wicked  
seruauntes doe  
many euilles  
ynknowen to  
their Maisters.

32. The Kinge thus sayd, I (b) knowe not who  
hath done this thinge to thee:  
Also agayne vnto this Daye  
thou neuer tolde it mee,  
Yet neither heard I of the same,  
it shall amended bee.

33. And Abraham gaue to the Kinge  
of Sheepe, and Oxen faire,  
And boch of them together made  
a Bond of Friendship there.

34. And seuen Ewe Lamber did Abraham  
alone together set:  
What meane these Lamber, then sayde the Kinge  
alone that's byther set

35. These seuen Ewe Lamber, sayd Abraham  
thou shalt take at my hand,  
That they may witnesse vnto mee,  
the Well, to vnderstande

(c) Or Well  
of the othe or  
of seuen: meas-  
uring the 7.  
Lamber.

36. Was Digg'de by mee, and to this Daye  
thus Called is the place.

(c) Berseba, for because that there  
they Swoyne together was.

And then the King and Phicol both  
rose by and turne agayne.

Unto the Lande of Philistims  
whereof he King did raygne.

38. And Abraham did plant a Grove,  
wherein he digde a Wel,  
That he therein the name of God  
th'almighty Lord to tell.

39. Continually did cald vpon  
with perfect sayth and fronge,  
And in the land of Philistims  
remained very longe.

## The Contentes of the

### XXII Chapter.

*The sayth of Abram proued is  
in offringe of his Sonne*

*How Chryst from God is promised,  
for VVorldes redemption.*

*Of Nahor, Abrams brother eke  
the generation*



If these thinges were sayd & done  
it came to passe also

That God did proue this Abraham,  
if sayth he had or no:

2. And so the Lord then did him cal  
by name of Abrahame,

Who answered with humble Spylle,  
behold Lord here I am.

3. Sayd God to hym: now take thy Sonne

That's Isaback by name,

# Cap.22 GENESIS,

a) Which signi-  
fyeth the feare  
of god, in the  
vvhich place  
he vvas hono-  
red & Solomō  
attervvard  
built a Tēple.  
(b) Herein  
stode the che-  
fest poynt of  
his tēration  
seyng hee vvas  
cōmaunded to  
offer vp him, in  
vvhom God  
had promised  
to blesse all the  
Nations of the  
Worlde.

Whom thou dost loue to (a) Moziab land,  
thou thither bying the same

4. Thy onely Sonne there sacrifice  
for (b) sacrifice to me,

Uppon one of the mountaynes there  
which I wil shew to thee

5. Then Abraham rose early by,  
in mozne before the Sunne,

His Ass he saddled and preparde  
and iourney his begunne.

6 He toke two young men of his owne  
and Isaback lyke wyse

And wood did cleaue, and ready make  
to burne wth sacrifice.

7. Then Abraham with his young men  
and Isaback also

Rose up and got them to the place  
whereto God had him goe,

8. The third day Abraham liſt by  
his eyes and saw the place

Far of: and sayd to his young men  
stape here with th' Ass a space:

9 I and the Lad wil ponder goe,  
and worship as we oughte,

And after come (c) agayne to you  
so tooke they wood they brought,

10. And layd the same vpon the backe  
of Isaback to beare,

But he a Knife toke in his hand,  
and ſper that was there,

11. Together went they by the Mount,  
and passing on the waye

Then Isaback to Abraham  
his Father thus gan saye

c) He doubted  
not but God  
would accom-  
plishe his pro-  
mise, though  
he shoulde sa-  
crifice his son

My father deare, who answered  
thy Father's here my sonne,  
Sayd Isahac here lacks as yet  
the cheefest thing vndone.

13. I see (saide) her's wood enough  
and fyer it to burne.

But wher's the Shepe for Sacrifice  
that now shoulde serue the turne?

14. My louing sonne, sayd Abrahā  
I pray thee be content

God wil prouyde(a) for Sacrifice  
a shepe that shalbe bynt

And so together louinglye  
vpon the Mount they went.

15. And when they came vnto the place  
which God had shewed him

There Abrahā an Alter made,  
and wood he bylled tyme.

16. And tooke his sweete sonne Isahac  
and bound him as he doore,

And layde hym there the Alter on  
aloft vpon the wood.

17. And as he stretched forth his hand,  
therein he toke the knyfe,

Myndyng therewith to kill his sonne,  
and reauē him of his lyfe:

18. But then the Angel of the Lorde  
thus spake from heauen bye:

O Abrahā O Abrahā:  
he sayd, Lorde here am I.

19. Laye not thy hand, sayd th' Angell than  
vpon thy Childe to kyll

Ne any other thyng attempte,  
wherby to doo him ill.

a] The onely  
vwaye to ouer-  
come temptati-  
on is to rest vpon  
gods pro-  
vidence.

-a) That is, by  
Ireue obe  
dience thou  
hast declared  
thy liuelye  
tayth

20. For now I (a) know thou fearest God,  
by this that thou hast done,  
And hast not spared for my sake  
thy deare and onely Sonne.

21. And Abraham his Eyes lift vp,  
and lookte on eu'ry syde,  
And (loe) a Ramme by hornes was caught,  
In bushie Thicket tyde

22. His Thyle he toke and dō vnbynd,  
and from the Alter sette:  
And went vnto the Thicket there,  
from whence the Ramme hee sette.

23. And offred for a Sacrifice  
the Ram that he so caught  
In steede of his sonne Iſabacks  
whom he for offringe brought.

24. And Abraham did call the place  
Almighty God wil see,  
As it is sayd vnto this day,  
In Mount God scene wil be.

25. The Angel calde the seconde tyme  
from Heauen to Abraham,  
And sayd, I haue my (b) selfe sworne by,  
because thou hither cam,

26. And hast thus done, and hast not sparde  
thy onely Sonne I see,  
I promise make in Blessyng good  
I wil my selfe blesse thee:

27. In multiplyng I likewise  
wil multiply thy Seede,  
As Stars in Heauen, and as the Sand,  
vpon Sea Shore in deede.

28. And more, thy Seede shal eke possesse  
the (b) gates of al his foes,

And

b) Signifyng  
that there is no  
greater thē he

Cap. 12, 3. &  
18. 35.

b) Or Holdes,

And in thy Seede shall Nations al  
vpon the Earth that growen

29 Be henceforth blessed euermore,  
because that thou hast hearde.

My voyce, and to fulfyl my wil,  
thou hast no time deferde.

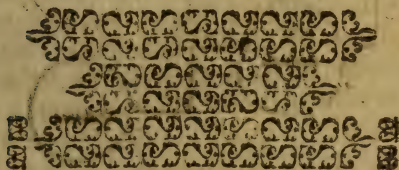
30 So Abraham then turned backe  
where his two youngmen lay,  
They rose and so together went  
to Berseba the way.

31 And after these thyngs ended were,  
one vnto Abraham

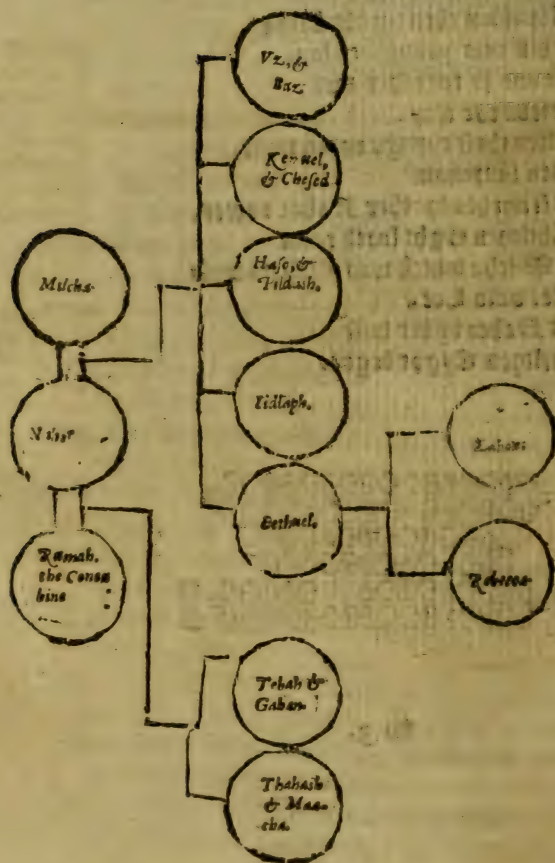
Brought from his brother Nabor newes,  
how Children eyght forth came

32 From Milcha which was Nabor's wyfe  
And sister vnto Lot,

I say that Nabor by his wife  
these children Eyght begot.



This Kemuel that thirt sonne is  
by Pedegree you see  
The father of Eb' Assyrians  
reporced is to bee.



The difference betwene the Wyfeand the Concu-  
byne vvas this: the one vvas taken vwith certayn so-  
lemnities of marriage, and her children did enherite  
the Concubine not so: neyther did her children inhe-  
rite but had a portion of goods, or money given thē

# The Contentes of the

XXIII. Chapter.

*Of Saras death and burial  
in field that Abram bought:*

*The manner how to mourne the dead,  
by Abram are we taught.*



**A** Hundredeth twenty & seven yeares  
was Sara, when she dyde,  
For so long did she liue on Earth,  
and myght no longer lyue.

2. The Abraham came for to mourne  
and wepe for Saras death,

And stode vp from the sighe of hye  
to (b) talke with sonnes of Heth

3. And sayde, behold a Stranger I  
& forreynner yee see,

Desyre some grounne to bury in,  
I pray you, geue it me,

4. That I may bury thys my Corse  
out of my sight to day:

The chyldren then of Heth agayne,  
this wyse to him gan say:

5. Behold my Lorde thou art a Prince  
of (c) God among vs all,

In chiefe of our Sepulchres  
thy dead thou bury shall.

6. For none of vs shal thee forbiode  
the Sepulchres we haue,

But therein mayst thou lay thy dead,  
as thou thyselfe dost craue.

7 Then Abraham stode vp and gaue  
obeyfance for the same

a) Sarah died  
in Kiriath Ar-  
ba: the same is  
Hebron in the  
land of Canaā  
vwhen she vvas  
127. yeares old.  
Petrus Co-  
mestor . 59.

b) That is vvhē  
he had mour-  
ned, so the  
godly mayr  
mourne if they  
passe not meā-  
sures: and the na-  
tural affectiō  
is commenda-  
ble.

c) that is god-  
ly or excellent  
for the He-  
brevves so  
speake of all  
thinges that  
are notable be-  
cause alexcēlle  
cy commeth of  
God.

Before

# Cap 23 GENESIS.

Before the people of the land,  
th' offspring of Heth by name.

8. And further sayd he vnto them,  
if it your pleasure bee,

I bury shall my deade from syght,  
then harken vnto mee.

9. Ephron the sonne of Zoar hath

a) Because one  
caue is vvithin  
another.

a double (a) Caue you knowe  
Which in the ende of all his fieldes  
appeareth there in thowe,

10. If you besech to speake for me,  
that I the same may haue,

For so much money as it's worth,  
no other do I craue :

11. And in the presence of you al

I will the Honey paye

For a possession vnto me.

wherin I bury may.

12. Ephron the Hethite answered

to Abrahams request

In hearyng of the Chilozen all

of Heth and of the rest

b) meaning all  
the Cittizens  
and inhabi-  
tauntes,

13. That went in at the City (b) Gates

not so my Lord (heare me)

The Field and Caue that is therein

I freely geue it thee.

14. And this I speake in presence here

of Sonnes and people myne,

I geue it thee: Interre thy dead,

for euer it is thine.

c) To shewe  
them that hee  
had them in  
good estimatiō  
and reuerence,

15. And Abraham his body (c) bowed

as then sash was the guse,

Before the people in the land,

and aunswerd in this wise.

16 I pray thee harken vnto mee  
if it thee not offend:

I wyl geue Syluer for the fielde,  
and count thee so my freend:

Take it and I wyl burie there  
my dead and so an ende.

17 Ephron agayne to Abraham,  
in this sort did repleye:

Four hundred sikles is the Lande  
of Syluer worth to buye.

18 Alas my Lord and what is that,  
twixt Abraham and mee?

Enterre therfore thy dead therein,  
and take it vnto thee:

19 And Abraham gaue care to him,  
and did the siluer pay,

(In hearings of the Sonnes of Heth)  
asmuch as he did say:

20 Four hundredth siluer Sikles it was  
of currant monye told,

Such as the Marchauntes vse to take  
for Wares when they haue sold:

21 For Ephrons Fyeld with double Caue,  
besore Hamre that lay,

With trees therein and borders round,  
did Abraham then paye.

22 So was it made to Abraham,  
possession good and sure,

In sight of Hethite Childezen there,  
for euer to endure.

23 Also in presence of theym all  
that to the Cettie went,

This thing was done and witnessed,  
the Parties were content.

(a) The com-  
mon Sikle is  
about 20. pens  
so then 400.  
Sikles amoun-  
teth to 33.  
pound. 6. shil-  
linges 8. pens.  
after 5. ster. the  
ovvnce.

Cap. 30. 16.

- 24 And after this did Abraham  
interre within this Caue  
Sara his wyfe with auncient Ryttes,  
as Cozles ble to haue.
- 25 This Field, and Caue and Trees therein,  
Hamre befoze doth lye  
Which Hebron is, and in the Land  
of Canaan to lye.
- 26 So both the Field, the Caue, and all  
was by the Sonnes of Veth,  
Thus wyfe made sure to Abraham,  
foz buriall after death.

## The Contents of the

### XXIII. Chapter.

*How Abraham his Seruaunte makes  
to sweare ere thing be done,  
And sendes him foorth a wyfe to seeke  
for Isaac his sonne.  
He sought, and brought Rebecca home,  
as God appointed had,  
Whom Isaac tooke vnto wyfe,  
whereof they all were glad.*



*And Abraham was verve olde,  
wel slept in yeaeres and dayes,  
And in all thinges had God him blest  
by diuers lande wyfes.*

(a) His ser-  
uauntes name  
was Eleazer.

2 He sayd his eldest seruant to,  
which chiefeft rule did beare,  
Come, put thy hand vnder my Thighe  
foz I wyl make thee (b) sweare

(b) This shevv

Euen

3 Euen vnto God of Heauen and Earth,  
 before whose face I stand,  
 That thou persourme this solemne Oth  
 by putting to thy hand:  
 4 That is thou shalt not take a wyfe,  
 to Isaac my Sonne,  
 Of daughters of the Cananites  
 among the which I woune.  
 5 But shalt vnto my native (a) soyle  
 among my kynred goe,  
 And there a wyfe thou shalt prepare  
 for Isaac to know.  
 6 But Sir, sayd hee, what if that thee  
 myl not agree thereto,  
 And come with mee into this Land,  
 Shall I this thing then doe?  
 7 As bying thy Sonne into the Land  
 out which thou camest fro?  
 Beware of that, sayd Abraham,  
 by Oth I charge thee no.  
 That thou not thyther bying my Sonne  
 where now thy selfe doest goe.  
 8 For why the God of Heauen which from  
 my fathers house mee tooke,  
 And from the Land where I was bozne  
 and that which vnderooke  
 9 Tappeare to me, and sweare to me,  
 and sayd, vnto thy Seede  
 Wyl I this Land to them and theirs,  
 for euer geue in deede,  
 10 I say that God shal send with thee  
 his Angel now from hence,  
 That thou maist choose and take a wyfe  
 vnto my sonne from thence.

eth that an oth  
 may be requir-  
 ed in a lawfull  
 cause.

(a) He would  
 not that hys  
 Sonne should  
 mary out of  
 the godly fa-  
 milie: for the  
 inconueniēces  
 that come by  
 marying vwith  
 the vngodly  
 are set foorth  
 in sundrie pla-  
 ces of the scrip-  
 ture.

Cap. 12. 8. & 13  
 21 & 15. 1.

11 But if the woman do refuse,  
and for to come seeme loth.  
Then let her rest, and thou art free  
from daunger of this Deb.

12 But yet this thing aboue the rest,  
I charge thee vpon payne,

That thou my swete Sonne Isack,  
not (a) thyther bring agayne.

13 And so the Seruaunt put his hand,  
vnder his masters Thye,

14 And sware to him concerning this,  
himselfe saythful to eue.

And tooke with him of Camels ten,  
of other Goodes great store,

The choise and best of al that were  
his Masters goodes before.

15 Unto Mesopotamia  
by traueil great hee got,

Unto the Citie of Nabor,  
that Uncle was to Lot.

16 And there without the Citty gate,  
a Well he did espie.

He made his Camels on the ground,  
along thereby to lye:

17 It was in the Euening when he came  
at setting of the Sunne,

Such tyme as Women to the Well  
for water thyther come.

18 The seruaunt then of Abraham,  
bard by the Well him staid:

And lifting by his eyes to Heauen,  
to God in hart thus prayd:

19 Thou mightie God of Maister mine,  
from whom I hyther came.

(a) Lest hee  
should loose  
the inheri-  
taunce promi-  
sed.

Cap. 28. 3-14

[b) He grou-  
deth his prayer  
vpon Gods  
promise, made  
to his master.

This Day in speede and Mercy Howe,  
vpon thyne Abraham.

20 For (loe) I stand the Well hard by  
where Patres myl Water set,  
And Daughters of the City here,  
there Pitchers downe will set.

21 The Damsell now to whom I say,  
bowe downe thy Pitcher here,  
And let me drinke some of the Springe,  
and Water that is cleere.

22 If shee say, Drinke, and I wyl geue  
thy Camelles Drinke also:

The same is shee thou hast ordaynde,  
For Isaac to know.

23 And thereby shall I vnderstand  
thy mercy great in Howe,

Vpon my maister Abraham,  
thou largely doste bestowe.

24 And ere he had thus made an ende,  
behold it came to passe.

Rebecca oute for Water came,  
that Bethuelles Daughter was

25 Sonne vnto Belcha Nahors wyfe,  
brother to Ibrahim.

Her Pitcher on her shouldeer set,  
thus to the Well she came;

26 Exceeding saye the Damsel was,  
to see or looke vpon,

A Mayd also and free from man,  
for knowne she was of none.

27 Then downe she went vnto the Well,  
and did her Pitcher fill,

Came vp agayne, and homeward went,  
shee thought not to stand still.

Verse. 63.

(a) The Ser-  
uaunte, moued  
by Gods Spy-  
rite, desired to  
be assured by  
a Signe Whe-  
ther God pros-  
pered his Jour-  
ney, or no.

28 The Seruaunt then vnto her ranne,  
and thus to her did say:

Of this thy Pitcher let me suppe  
some water I the pray.

29 Drynke sir, she sayd, and therewithall  
a while so did shee stape,

And hasted downe vppon her Arme,  
her Pitcher for to lape:

30. And gaue him drinke, and after sayd,  
I will befoze I goe

More Water drawe, that Camelles thine  
may drinke enough also.

31. Into a Trough that stood thereby  
her Pitcher emptied shee:

And Ranagayne vnto the Well,  
with speede such as might be,

32. And Water drew he for Camels al,  
and to the trough it brought,

The fellowe (sare) great wonder had  
at her wit bin his thought.

33. But held his peace, and silent was,  
to wit, where God or no

Had made his Tourney prosperous,  
that hee about did goe.

34. And as the Camels leste to drinke,  
hee tooke an (a) Eareringe forth

Of halfe a Sykle weight in Golde  
the value somewhat worth.

35. Two Golden Braceletes for her bandes,  
of Sikkles tenne in weighe.

All these vnto the Daye he gaue,  
and shee receiue them streight.

36. Whose Daughter then (sayd hee) art thou?  
I pray thee do mee tell:

(a) God permitted manye thinges both in Apparell, and other thinges vvhich are nowe forbidden, special ly vvhether they apertaine not to our mortification.

And is

And is there rounge for vs to Lodge  
in House where you do dwell?

37. I am (sayd she) the Childe begot  
of Bethucll by name:

And hee the Sonne of Nahor was,  
and Milcha bare the same.

38. Hee hearinge this, the Careringe tooke  
and put it on her Face,

And eke the Goulder Bracelettes both  
about her armes did brace:

39 His body bow'de, and worshipped  
the God of Heauen, and sayde:

God of my Maister Abraham  
be blessed for this Daye:

40. For thou with Mercy, and with Truth  
hast dealt with Maister myne,

That I vnto his Brothers House  
am brought by Mercy thine.

41. The Damsell to her Mothers house  
apace did homeward runne,

And told to al that were therein  
eche thinge both sayd and donne.

42 And Laban that her Brother was  
so sone as he had serue

The Careringes, and the Bracelettes on  
hir armes, the same betwene

43 (And heard the wordes his sister spake)  
thus sayd the man to me,

We then ranne out vnto the man,  
And by the Well stode (a) he,

44 And all his Camelles heard him by  
the Well side round about

Come in, saide Laban, blest of God  
wherfore stand'st thou without?

(a) For hee  
vwayted on  
Gods hande  
who had  
now hard his  
prayer,

Abau

[a] The gēle  
entertainment  
of Straungers,  
vied amonge &  
godly Fathers.

[b] To blesse  
signifieth here  
to enriche, or  
increate vvith  
Substaunce, as  
the Text decla  
reth.

45. I haue the house prepared and dress  
and rōme enough for these  
Thy Camelles all provided haue,  
wherein to take their ease:
46. And then the man into the house  
came in with gladsome thought:  
Hys Camels there (a) vnbridle did,  
and Laban, Litter brought
47. And Prouender for Camelles his,  
and Water sweete and crism  
To washe his Feete, and Feete of those  
that thither came with him:
48. And set before him, and the men,  
of good, and holosome Meate:  
Quoth he, I will my errande say,  
before that I do eate.
49. Say on my frende, sayd Bethuell  
the Father of the Maydes:  
What ere it bee, thou welcome art:  
therefore bee not afraide.
50. I am (sayd hee) to Abraham  
a seruaunt as you see:  
And God hath (b) blest my Maister so  
with Richesse great that bee:
51. That Measure may not measure them,  
hee is become so great,  
God hath him geuen, of Siluer, Gold,  
of Oxen, Sheepe, and Meate,
52. Of Men Seruauntes, and Maydens, and  
of Camelles, in such sort:  
And Alles ke, the Herdes whereof  
I can them not repute.
53. Sara my Maisters Wfe that was  
when hee was very olde,

Bare him a Sonne, a goodly pouth,  
of coage stoute and bolde.

54. On whom my mayster hath bestowde  
his goodes and Cartel al

His Syluer, Gold, and other thinges  
like wylfe possesse hee shal.

55. My Mayster now is growne in Yeares  
and therfore made me sweare

Because I chiefe am in his House,  
and all the rule do heare:

56 Thou shalt not take for Isaac  
a wylfe: marke what I tell

Of Daughters of the (a) Cananites,  
here in whose Land I dwel:

57 But thou vnto my Fathers (b) House  
and Kynred shalt repare:

And take a Wylfe vnto my Sonne  
where myne owne Kynfolks are.

58. Sayd I vnto my Mayster tho,  
what if it happen so

The Wylfe that I would haue for him,  
refuse wyth me to goe:

59 Sayd he, the Lord before whose face  
I stand and walke in sight,

Will send his Angel in the Waye  
and gyde thy course aright:

60 And prosper shal thy iourney so  
as thou a Wylfe shalt haue

For my sweet Sonne, of Kynred myne,  
according as I craue.

61 So when thou com'st my Kynred to,  
from curse then art thou free:

If they denye a Wylfe to gyue  
eke Oylelesse shalt thou be.

Di.

62 And

a) The Cananites were accursed, and therefore the godly could not ioyne with them in marriage

b) Meaning among his Kynfolkes.  
verse 60.

# Cap.24 GENESIS.

62 And so this day vnto the Well  
I came, and there I stayde,  
And in my hart, O Highet God  
of Abrahams, I sayd,

63 If it be so, this Journey myne  
thou prosperous wilt make:  
Behold I stand the Well hard by:  
where Maydes wil Water take,

64 And when a Virgin shal forth come,  
and draw of Water clere  
And then I say, Damsel I pray,  
geue me of Water here,

65 Out of thy Pitcher for to drynke:  
and he then say to me,  
Drynke thou, and I wil also draw  
For Camels these with thee.

66 That same is he, that shal be Myse  
vnto my masters Sonne,  
And whom thou God appoynted hast  
before this thing begonne.

97. And yet ere I an end had made  
of speaking in myne(a) Hart:  
Behold Rebecca then came forth  
of Water to haue part,

68 And on her Shoulder as she came  
a Pitcher did she beare,  
So went she downe into the Well  
and drawed water there.

69 Sayd I, I pray thee, geue me Drynke  
thou honest gentle mayd:  
With hast she toke by Pitcher downe  
and haue me Drynke: and sayde,

70 When thou hast Dronke, I wil goe downe  
and Water draw also

a) signifyinge  
that this praiser  
was not spokē  
by the mouth  
but onely me-  
ditated in his  
hart.

And glue thy Camels foꝛ to drinke  
befoꝛe that I do goe.

71 I drinke, and she moꝛe Water drew,  
and to my Camels broughe

Then foꝛ to know whose child she was  
I gently her besought.

72 My Fathers name is Bethuell  
and Rahors Sonne: sayd she,

Whom Milcha brought foꝛth vnto hyin,  
and Grandfire is to me.

73 I put the Earinge on his face  
and Bracelets on her hand

My selfe did (a) bow and worship God,  
in place where I did stand:

74 And blessed God of Abraham,  
which had me thither brought,

To take my maisters Brothers child  
vnto his Sonne vsought.

75 Now also if that thou wilt be ale  
truly with Maister myne,

And that his Soune may haue to Wyfe  
Rebecca Daughter thyne,

76 Tel me: if not, that I may coune  
the left hand foꝛ to goe:

Oꝛ if I shall the right hand take:  
my Maister this to shew.

77 Sayd Laban then and Bethuel,  
this saying doth procede.

Euē from the Lord of Heauen and Earth,  
by whom it was decreed

78 We therfoꝛe can of good ne bad  
say any thyng to thee:

But as it pleaseth God to do,  
his wil fulfilled bee.

a) He sheweth  
what is our du-  
ty when we  
haue receiued  
any benefite  
of the Lorde.

# Cap.24 GENESIS.

a) That is vnto  
thy maisters  
Sonne

80 Beholde Rebecca is in sight,  
take her and goe thy way:

That she may Wylfe (a) be vnto hym  
as God hath sayd this day.

81 And when the Seruaunt heard these wordes  
he flat fel on the ground,

And worshipte God from whom al grace  
and Mercy doth abounde.

82 And in a while the Seruaunt rose  
and from his Cartiage see

Rych Jewels Coucht in Siluer fine,  
in Gold eke likewyse set:

83 And to Rebecca did them geue  
with Raiment rich in show,

To Laban and to mother hers,  
ryche gyftes he gaue also.

84 So sat they downe to Eate and Drinke,  
both he, and they lyke wyse

With him that came: the Nyght ore past  
in Mornynge did aryse

85. And when the seruaunt ready was:  
let me depart (sayd hee)

Unto my Maister Abraham  
that loketh longe for me.

(b) That was  
Laban.

86 Her Brother and her (b) Brother deare  
vnto the Man thus spake:

I praye thee, let the Damsel hyde  
a while and mery make,

87. And if it be, but Ten Dayes space:  
with thee then shal she goe:

Sayd he, I pray thee hynder not  
me in my Iorney soe:

88 Behold the Lord hath prosperd wel  
my Iourney in eech thing,

Send

Send me away to Haister myne,  
this happynewes to bring.

89 We wil (sayd they) the Damsel call  
and at hir (a) Mouth enquire,

Whether or no to goe or byde  
she rather doth desire.

90 And they Rebecca called forth  
and said, wilt thou or no

Goe wyth this Man? I wil (sayd she)  
and ready am to goe.

91 So then they let Rebecca passe,  
her nurse, and Abzams man.

And eke those Men that then were there  
and with him thither cam.

92 And then Rebecca blessed they,  
and thus to her dyd say,

Now into thousand thousands growe,  
and God thee guyd alway.

And that thy Seede (b) the Emmies gates,  
posseſſe for euer maye.

93 This done, forthwith Rebecca rose  
her Damselfes eke also,

Upon the Camells were they set,  
and wyth this man did goe.

94 And so the Seruaunt toke the charge  
Rebecca safe to cary,

They toke theyr leaue away they went,  
and would no lenger tary.

95 Now from the way of Hagar's Well,  
God lyues and seeth me,

Came Isaac: for in the South  
that tyme there dwelled he.

96 And in the Euening as he went  
into the fieldes to (c) pray.

a) This she-  
vveth that pa-  
rentes haue not  
auctority to ma-  
ry their childre  
vvithout con-  
ſent of the par-  
tyes.

b) That is Ierit  
be victorious  
ouer his enemi-  
e: vvich bleſ-  
ſinge is fully ac-  
complished in  
Ieſus Chriſt.

c) This vvay  
the exerciſe of  
the Godly fa-  
thers to medi-  
tate gods pro-  
miſes and to  
pray for the ac-  
complishment  
thereof.

# Cap 24. GENESIS.

His Eyes lift vp the Camels saw  
there comming in the way.

97. Rebecca lifted vp her Eyes  
when Isaac the spyde

She lighted doune her Camel froe,  
and so a while did bide.

98 And then vnto the seruaunt said,  
do you this same man know,

That in the field approcherh vs?  
say thereto, yea or noe?

99 He is my Brother, then sayd he,  
I put you out of doubt:

She quickly then her (a) Hande tooke:  
and wrapt herselfe aboute:

100 To Isaac there told he all  
what hapned as he went:

Then (b) Isaac this Baldeu brou, be  
into his mothers Tent.

101 He toke, Rebecca loued her,  
and she became his Wife,

And comfort (c) so receiued he,  
after his Mothers lyle.

a) The custom  
vvas, that the  
Spouse vvas  
brought to hir  
h:usband, hir  
head being  
couered in to-  
ken of shame-  
fastnes & chasti-  
tye.


b) He vvas 40  
yeres olde  
vwhen he ma-  
ried her vwho  
bare him no  
Child. 20. yere  
after. August.

c) Or, had left  
Morning for  
his mother:

## TheContentes of the

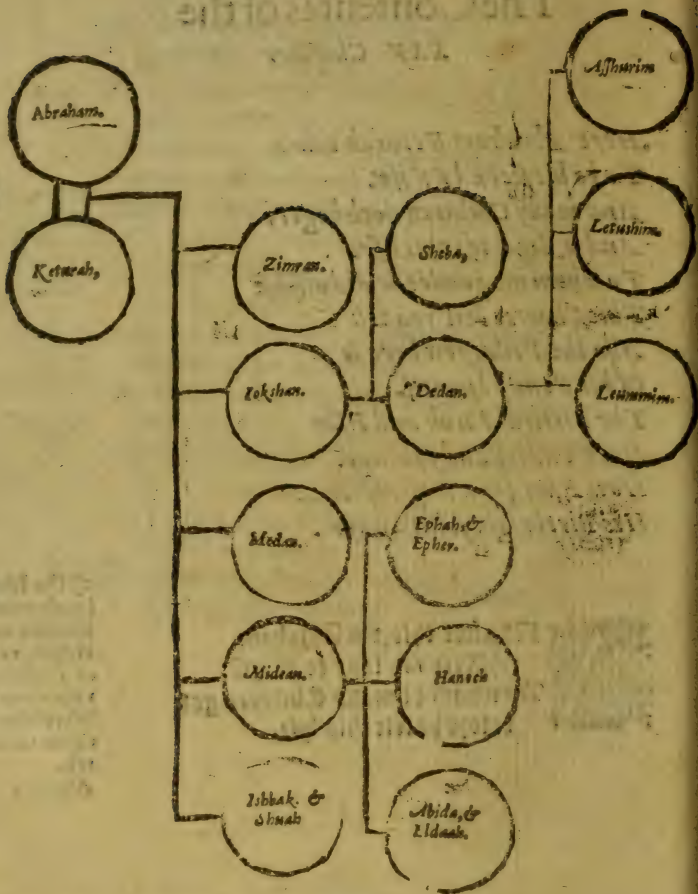
## XXV Chapiter

*Here Abraham Keturah takes  
 To be his second VVife:  
 And many Children doth beget,  
 And so departes this life.  
 To whom his goodes he did dispose  
 This Chapter shal you tel:  
 Also the Pedagrew here is  
 Of his Sonne I smacell.  
 The Birth of Iacob and Esau  
 Here vnderstand you may:  
 How Esau for a messe of Rize  
 His Birthright solde awaye .*


*And after this, did Abzaham  
 (a) Keturah take to Wyfe:  
 By whom he many Children got  
 before he left this lyfe.*

a] The Ebrues  
 say that this  
 Keturah vvas  
 Hagar, vvho  
 of a Leinman  
 vvas made a  
 Wyfe after the  
 death of Sa-  
 rah.  
 August.

# Cap 25. GENESIS.



2. And ere eight score and fiftene Yeeres  
of Abzaham were runne,

Soye

Soze sicke hee fel and gaue his Goodes  
to Isaac his Sonne.

3 But to those Sonnes that hee begat  
by Lemmans his that fell,

He gaue them (a) Gyltes, sent them farre of  
from Isaac to dwell.

4 Thus in a goodlye lustie age  
when hee yuough had lyeu'de,  
Death him approuche, and in one time  
of (b) Lyfe hee him deuy'de.

5 Then Isaac and Ismael,  
when death his lyfe had caught,  
Their Fathers Bodie decentlye,  
into the Caue it brought.

6 Which Caue doth stand within the field  
of Ephron Zoars Sonne,  
Which Abzabam before had bought,  
and with his monye wonne.

7 Within this Caue was Abzabam,  
and Sara eke like wise

Encumbde, with Rites and Obsequies,  
as such was then the gyfte.

8 And after this, it pleased God  
this Isaac to blesse,

That hee a myghtie people grew  
with infinite increase.

9 Hee did inhabite by the Well  
that named was to bee,

The VVel of him that euer liues  
and euer seeth mee.

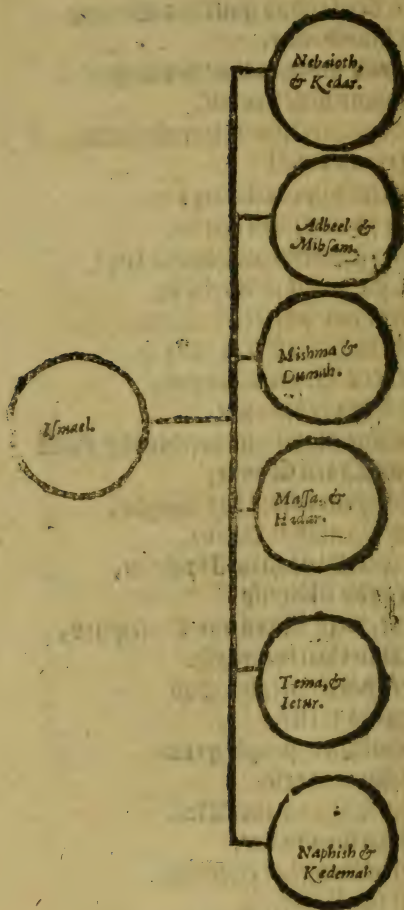
10 These are the Generations  
of Ismaell to shewe:

Which Hagar bare to Abzabam,  
his Mayde that was you know.

[a] And sent  
them eastward  
vnto the Land  
of Kedes to a-  
uoid the dis-  
fencion that  
elles might  
haue come be-  
cause of the  
Heritage.

[b] He died in  
the yere of his  
age. 175. and  
vvas put to his  
people in He-  
bron  
August. de ci. li.  
18. And  
Pet. Com. 66.

(c) The death  
of Ahraham  
vvhich vvas be-  
fore the incar-  
nation of Iesus  
Christ. 1838.  
Yeres. Coop.



11 And by their Townes and Castels eke  
 these twelue did take their name,  
 And of their Householde Princes twelue  
 did spring out from the same.

- 12 The yeares of lyfe that Iſmael  
 vpon the Earth did beare  
 Were Juſt one hundred to accompt  
 and ſeven and thirty yeare .
- 13 Then ſel he ſicke, his time was come,  
 no longer might he hyde:  
 And after Death then was he layd  
 his(a) people them beſide.
- 14 Theſe are the Generations  
 of Iſaac to name,  
 Who Sonne was vnto Abraham,  
 for he begat the ſame.
- 15 Yeeres Forty old was Iſaack  
 when he to Wylfe did take  
 Rebecca , who for hym along  
 her Parentes did forſake.
- 16 Shee Daughter was to Bethuel,  
 the Aramite, you know:  
 And Labans Siſter th' Aramite  
 this Bethuelles Sonne alſo.
- 17 And Iſaac wel knowing that  
 his Wiſfenow barreyn was  
 Made humble prayer vnto God  
 and ſo it came to paſſe:
- 18 That God of hym increated was,  
 and ſhe conceived Life,  
 And both the Babes together (b) ſtroue  
 in Boode of his wife.
- 19 Said ſhee therfore, if it bee ſo  
 what helpeth it at all  
 With Childe to bee, when in my wombe  
 ſuch (c) ſtriſe doth them befall?
- 20 And therfore vnto (d) God ſhe went  
 to be reſolu'de of this,

Cap. 16. 16.

The Death of  
 Iſmaell.

[a) Which  
 dwelt amonge  
 the Arabians;  
 from Hauilah  
 to Shur. That  
 is towarde  
 Egypt the  
 way to Athur,  
 and were ſe-  
 perated from  
 the bleſſed  
 ſcede.

[b) Or hurt  
 one another.

(c) That is, ſee  
 that one of  
 them ſhall de-  
 ſtroy the other  
 (d) For that is  
 the chiefe Re-  
 fuge in al oure

To Miſeric.

To whom God sayd: bee thou content  
nothing is there amisse.

21 But in thy wombe two people are  
which shall from thee proceede  
And Nations twayne sure shal they bee,  
vpon the Earth in deede.

22 The younger shal farre mightier be,  
much more then shal the other:

Also the elder shal become  
a Seruaunt to his Brother.

\*The birth of  
Esau and Ja-  
cob.

23 And when her traauayling time was come,  
deliuered foze to bee,

Behold two Twynnes foze from her wombe  
into the world brought she.

24. And he that first proceeded foze  
was Red and rough about:

And Esau they his name did cal  
and after him came out

25 His Brother holding Esau hard  
with hand vpon his Heele,

And Jacob called they his name  
that Brothers foote did feeke.

26. These Childezen grew, and Esau then

(\*) Or a man  
of the felde.

a(\*) Hunter good became

Also the Earth did Till and Plow  
and play the Husbandman.

27. But Jacob was a perfect man  
and in the Tentes did dwell:

But Isaac, Esau his Sonne  
did loue exceeding wel.

28. Because he Tenson often caught,  
which he thereof did Eate;

But yet Rebecca Jacob lou'de  
and wel did hym create.

29 It so befell that Jacob this  
of Rice that's red did take:

And did therewith as well he could,  
a messe of Potage make.

30 And as from hunting Esau came  
and fainty was withall,

Upon the name of Jacob then  
his brother did he call

31 And sayd, I pray the brother mine  
haue some remorfe on me:

And seede thou me with Potage there,  
that's made of Rife, I see.

32 For I am weake and feeble too  
and faynt as man may be,

And theretofore Edom was he cald  
as witnessech Abbye.

33 Sayd Jacob then, let me this Day  
the Birch right that is thyne,

And I for that now wil the giue,  
a Messe of Potage myne.

34 Sayd Esau then, behold I am  
the Doxe of Death hard by,

What profit then can birchright this  
do mee, if that I dye?

35 Jacob hym sayd, then sweare to me,  
as thou hast sayd before,

That I thy Birchright shal possesse,  
from henceforth euer more.

36 And Esau there his hand forth put  
under his Thighe, and sware,

And sold his brother al his right,  
for which he did not care

37 Then Jacob gaue to Esau that,  
that did him best content.

Of Breade, and Portage made of Rice,  
and so away hee went.

The Contents of the  
XXVI. Chapter.

**T**He Iourney Isaack made  
Abimelech vnto :  
The Promisse made to Isaac,  
and to his Seede also.  
Howe hee rebuked was,  
heere vnderstand you shall,  
For that his VVysse hee did denay,  
and Sister did her call.  
The Sheepherdes fallinge out  
for digginge of the VVell :  
How Isaac was comforted,  
this lykewyse shall you tell.  
And of th' Attonment made,  
heere well perceyue you may,  
Berweene the Kynge, and Isaac,  
and of theyr Feasting Day.

(2) Of Ca.  
222.



And after this, within the (a) Lande  
a Dearth there such becam,  
As far did passe the Dearth that was  
in Dayes of Abrahams?  
2. Then Isaac from where hee dwelt  
his Iourney forth did passe  
And went vnto Abimelech  
Philistine Kinge that was :

3. And

3. And there the Lord to him appear'de,  
and sayd, thou shalt (a) not goe  
To Egypt downe, but here abide  
in Land I will thee shoue.

4. I shall thee blesse, and bee with thee  
the Dayes that thou shalt liue:

And after thee vnto thy Seede,  
these Countreys will I giue.

5. And will perfoyme the Oth I sware  
thy Father thee before

And as the Starres wil multiplie  
thy Seede for evermore

6 And in thy Seede shal Nations al  
that on the Earth shalbe

Be blest, because that Abraham  
hath (b) bakened vnto me,

7 And kept my Law and ordinaunce,  
my Statutes and my wyl,

Therefore as I wyth him haue bene,  
with thee so wil I stil.

So Isaac in Gerar dwelt,  
and did Gods best fulfil.

8 And they of Gerar where he dwelt,  
beheld Rebecca wel,

And saw how that in fauour she  
and beauty did excel.

9 And aske of hym whether or no  
she was his spoused wyfe

Affrayd (c) hee was: and her deny'de  
lest they would take his Lyfe,

10 Because of her and therefore sayd  
shee is my sister sure

But not my Wyfe whom Nature moues  
wyth me thys to endure.

(a) Gods pro-  
vidence alway  
vwatcheth to  
directe the  
vvaies of his  
Children,

Cap. 12. 8.  
and. 13. 21.  
&c. 15. 1.  
and. 24. 9.

(b) He comē-  
deth Abraham  
obedience be-  
cause Isaac  
should be the  
more redier to  
follovy the  
like.

(c) Whereby  
yvee see that  
feare, and mis-  
trust is founde  
in the most  
faythfull

11 And it befel by tracte of tyme  
after they long abode,

The king from out his wyndow lookt  
and cast his eyes abroad

12 By hap did see this Isaac  
Rebecca eke also

(a) By vvhich it myghte bee  
knowvn that she vvas  
his vvife.

Sportyng and playyng (a) llovely  
as they together goe.

13 The King forth with this Isaac  
before his presence cald,

The sudden hearing of the same  
som what his sprites appald.

14 Sic (said the king) this woman sure  
thy wife I see must bee,

Why sayd'st thou then, shee onely was  
but Sister vnto thee?

15 O mighty king sayd Isaac  
thus in my selfe I thought e,

Perhap the beauty of my wife  
mought bring my life to nought.

16 And so through her and for her sake  
my death I might haue sought.

Well sayd the king, one of the men  
thy wife so might haue caught.

17 And layne with her and so should she  
brought (b) spone vppon vs all:

Because thy folly suffer would  
thy wyfe thus wise to fall.

18 The king then straightly gaue in charge  
to people in the land,

That none should touch this Man or Wife  
by way of forcing hand.

For who so did, of present Death  
the payne should vnderstand.

19 Thus Isaac in quiet dwelt  
and sowed seede in ground,

And

[b]. In all ages  
men vvere  
perswaded  
that gods ven-  
geance should  
light vppon  
vvedlocke  
breakers.

And that same yere by trauell bla  
an hundred measures found,

20 And so from small to greater grew  
for why, the Lord hym blest:

A myghty man the same became,  
and greater then the rest

21. For he a Byghty boushold held,  
had Shepe and Oren floze,

His Neighbours the Philistians  
died (a) Ienup him ther foze.

22. And for to shew theyr spight and Ire,  
such rage was in their hyapne,

• They went and fylled all the Welles,  
and stopt with Earth agayne,

The which his Fathers men before  
had digge with micle payne.

23. Yea in so much the kinge him selfe  
bad Isahac depart,

And sayd, in Byght a great deale moze  
then we our selfe thou art.

24. So Isahac obeisant was  
vnto the kynges behest,

And into Gerars (b) Valley went  
thynkinge to dwel in rest.

25. And there he digged up agayne  
the welles of Water cleere,

Which in the dayes of Abraham  
his father digged were.

26 And which after his fathers death  
Philistines thither went

And stopped by the same agayne,  
so froward weze they bent.

27. And loke what names his father gaue  
vnto these Welles before,

a] The malici-  
ous do enuy  
the grace of  
God in others.

b] The Ebreu  
vvoide signifi-  
eth a flood or  
valley, vwhere  
vwater at any  
tyme runneth.

So did he name and call the same  
to be for euermore.  
28. The Seruantes of this Isaac  
did digge and breake the grounde  
In Valley low and there a Well  
of (a) liuing Water founde.  
29. And then the Herdenen of the Soyle  
that Gerar hath to name,  
Did stryue with Isaacs Herdmen there  
for Water of the same:  
30. And said, the Water's none of yours,  
but ours, the truth to tell  
Then he did (b) Esck call the Well,  
vpon the stryfe that fel;  
31. And then another Well they digge  
for which they stroue also,  
And (c) Sienah they the same did call  
a name therby to knowe:  
32. And then from thence departed he  
and digge another Well,  
For which they stroue no whit at al,  
in quiet vntill they dwell.  
33. Therfore (c) Rehoboth was it cald.  
for why the Lorde, sayth he  
Hath made vs rroume that we may growe on  
whyle on the Earth wee be.  
34. And vpon from thence to Bersaba  
he went and that same nyght  
The Lord appeared, and sayd to him  
I am (e) the God of Abrahams.  
35. I say the god of Abraham  
that seruante was to me;  
And Father thyne: feare not therfore,  
For I am now with thee.

a) Or spring.  
g<sup>u</sup>g.

b) Contentio  
or stryfe:

c) enmity or ha  
tred.

d) Largenes  
or rroume.

e) god assureth  
Isaac agaiſt  
all feare by re-  
herſing the pro-  
miſe made to  
Abraham.

36. And will thee blesse and multiplye  
thy seede for Abzams sake,  
And of the same wil kinreds great  
and many Nations make.
37. There Isaac an (a) Alter built  
and cald vpon his name,  
and in that place did pitch his tene,  
and dwelled in the same.
38. And there his seruantes digd a Well,  
and Water had good store:  
There was no strife about the same  
as others made before.
39. From Gerar, kyng Abimelech,  
his frend Abuzzath erke,  
And Phicoll his chiefe capitayne  
came Isaac to seeke.
40. Whom when that Isaac beheld  
and cause of coming knewe,  
He sayd, wherfore come you to me  
and haue me put from you?
41. And hated me and Seruantes myne,  
and banisht me awaye  
from where I dwelt, and where I myght  
haue dwelled til this daye.
42. Sayd they, in seying wee haue seene  
the Lord is still with thee,  
And therfore thus among our selues  
we sayd and do agree.
43. Let there an Oth and Bond be made  
thy selfe and vs betwene,  
That thou no hurt (b) doo unto vs:  
for why, thy selfe hath seene
44. We haue not touched thee nor thyne  
so harme in any thyng,

a) To signifye  
that he vvolde  
serue no other  
god but the  
god of Abra-  
ham.

b] The he-  
briues in sye  
aring began co  
n. only vvith is  
& vnderstād  
the rest: that is  
that god shal  
punishe him  
that bre-  
akerh the Oth  
Here the vvick-  
ked thev that  
they are afraid  
lest that co-  
me vnto them  
vvhich they  
vvould do  
others.

But suff'red thee to passe in peace  
and with thee hecher hynges;

45. Thy Stuffle, thy Corne. thy seruantes all,  
thy Cattel and thy store,

And now I know thou blessed art  
of God for ever more

46. Then Isaac a feall them made,

They eat and dranke togerher,

And early in the Morn becyme  
ech one did sweare to other.

47. And after when the oth was made,  
Isack away thē sent,

In peace from him departed they,  
and backe agayn they went.

48. And that same day it happened  
his men that digge the grounde

Came vnto hym, and sayd, a Well  
wpth water haue wee found.

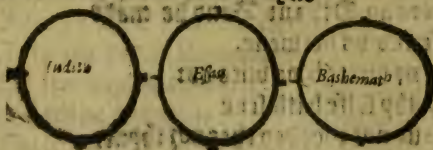
49. Then he the Well did Shebah call  
which is, an Oth to name:

The Towne is called Bersheba,  
which yet both beare the same.

50. And as Shebah both signify  
a sacred Oth or Band,

So Bersheba the Well of th' Othe  
you must it vnderstand.

When Elaw was yeares for yold  
to wyfe he tooke these twayne



Judith the daughter  
of Esau an Hethit

The daughter of Elon  
an hethit also.

And they bnto his parentes mynde  
 were both a grieve and payne,  
 For that they disobedient were  
 and filled with disoapne.

## The Contentes of the

### XXVII Chapter.

How Iacob stale away  
 By counsaile of his mother:  
 The blessing Esaw from  
 This Iacobs elder brother.  
 How Isaack lykewyse  
 Did very sad become,  
 And after how he blest  
 Esaw his eldest sonne  
 Of hatred great that grew  
 Betwyxt these Brethren twayne,  
 To Haran how that Iacob fled  
 For feare of beyng shyne.



Came to passe when Isaac  
 did old appeere to be,  
 And that his Eyes wer dim & dusk,  
 that wel he could not see.

2. His eldest Sonne that Esau was,

he cald and thus old say :

Now am I old and of my deach

I do not know the day.

Therefore thy weapons take in hand

thy Dapner and thy Bow,

Q. 3.

Thre

That thou for me may Aenſon take  
abrode where thou ſhalt goe:

4. And make me meate ſuch as I loue  
that eate therof may I.

a) Carnal affection  
vvhich he  
bare to Eſau  
made him for-  
get that vvhich  
god ſpake,  
vnto his wvife.

And that (a) my ſoule may Eſau bleſſe  
before that I do dye.

5: Rebecca heard, when Iſaac  
vnto his ſonne thus ſpake:

And Eſau went vnto the field  
ſome Aenſon for to take.

6. But ſhe vnto her yonger ſonne  
that Iacob had to name

Declared all what ſhee had heard  
and thus diſcourſt the ſame:

7 Behold I heard thy father talke  
with Eſau brother thynne,

Who ſayd to hym, goe Aenſon catch  
that I therwvth may dyne,

8. And that I may before the Lords  
my bleſſyng geue to thee:

Wherefore my ſonne geue eare (ſayd ſhe)  
and do thus after me

b) This ſubtil-  
ty is blame  
vvorthy becauſe  
ſhe ſhould ha-  
ue taryed til  
god had per-  
formed his pro-  
miſe

9. Goe (b) to the ſlocke and bringe me thence  
two Kyddes, that I may make

Some meate ther wvith, thy father loues:  
and thou the ſame ſhalt take

10 And bringe it to thy father ſo  
to eate, and that he may

Bleſſe thee my Sonne before the Lord  
or yet his dying day:

11. Then Iacob to his Mother ſayd  
beholde my Brother is

A man that's rough, and I am ſmooth  
my father feeling this

12. Shall chynke I went him to begyle,  
and so shal angry be,  
By which in steede of Blessing good  
A Curse shall bynge on me.

13. Thy curse sayd he(a) vpon me fall,  
my sonne hear thou my voyce:  
Doe fetch the kyddes: so sooth he went  
of twayne made he his choyce  
And brought them to his mother deare }  
vnto her great reioyce:

14. Wherof his mother made such meate  
as father his did loue

And to the end the better the  
suspicion myght remoue,

15. She brought the garments gay to see  
that Elau wont to weare

And put them on young Jacobs backe  
the same about to beare.

16. Also about his handes she wrapt  
vpon his necke lykwysle

Which faire and smoth was to beholde  
in euery bodyes eyes,

17. The skynnes of Goates that hairy were  
and rough as Elaus skynne.

And Beat and Drynke in order dyck  
to Jacobs hand put in.

18. And he therewith vnto his Syze  
such time as he did come

Sayd, Father myne: who answered:  
but who art thou my sonne?

19. I am (sayd he) thine(b) eldest sonne  
and Elau is my name,

And haue according to thy beft,  
performed heere the same

a] The assurance  
of God made  
hir bolde.

b] Althoughe  
Iacob vvas as-  
sured of this  
promise by  
fayth, yet he  
did euil to seke  
it by lies, & the  
more because  
he abused  
Gods name  
there vnto

# Cap 27 GENESIS.

- 20 Sit vp and eate of Benson myne  
and so refreshed be,  
And that thy soule before the Lorde  
may blessing geue to me.
21. Sayd Isaac vnto his sonne,  
how commeth it to passe,  
That thou so quickly Benson found  
I pray thee shew the cause:  
Thy God (sayd he) vnto my hand  
did bring it where I was.
22. Sayd Isaac come neare my sonne,  
that I may feele thee, so  
The crueltie to knowe, whether that thou  
be Esau, yea or no:
- 23 So Iacob to his father went,  
and hee hym felt as tho.  
The (a) voyce (sayd hee) is Iacobs voyce,  
but Esaus, bandes I knowe.
- 24 He knew hym not because his bandes  
were couered w<sup>th</sup> the skynne  
Whych rougher and hearper did appere,  
as Esaus bandes had bene.
- 25 Art thou Esau my sonne? Sayd hee  
I am, and so confesse.  
Bring me thy Benson sonne to eate,  
that thee my soule may please,
- 26 And so he brought him meat and wyne:  
he eat, and dranke apace,  
Com neare my Sonne (sayd Isaac)  
and kisse me on the face.
- 27 So he vnto his father went,  
and when he had him kist,  
He smelt the sauer of his Clothes,  
and saying thus: him blyss.

a) This delca-  
reth that he  
inspected som  
thinge yet god  
would not ha  
ue his decree  
altered.

Behold

28 Behold the smell of my sweete Sonne  
is as the pleasaunt field,  
Which God hath blest with much encrease  
of Plentie great to yelde.

29 God geue thee of the Dewe of Heauen,  
with fatnesse of the Earth:  
And plentie both of Corne and wyne,  
whyle tyme shall lend the breath.

30 Let people great thy seruantes bee,  
and Nations to thee bowe,  
Be Lorde ouer thy Brethren all,  
a happie man art thou.

31 Also thy Mothers Childzen shall  
to thee obedient be:

And curst be hee, that curseth thee:  
but blessed shall he bee

That shall thee blesse aboue the rest,  
thus haue I blessed thee. }

32 And Isabac no sooner had,  
made end of blessing so:

And that young Iacob scarce was gone  
his fathers presence fro:

33 But in from hunting Esau came,  
and meate did ready make:

And to his father brought the same,  
that hee thereof might take:

34 And sayd, now see my father tyme,  
and eate of Tension myne,

Which am thy Sonne, and that thy Soule  
may blesse me, who am thyne.

35 Sayd Isabac, why, who art thou?

I am (then answered hee)

Thyne eldest Sonne that hunted haue,  
and Tension brought to thee.

R

36 Then

[a] In percei-  
uing his error,  
by appointing  
his heyr against  
gods sentence  
promised be-  
fore.

36 Then Isaac (a) astonied was  
and thus wise gan hee saye,  
Why? which is hee, and where is hee  
mee Tenson brought to day?

37 Of which I haue before thou came  
eaten vnto my fyll,  
And haue him blest, aboue the rest,  
and blessed shal bee still.

38 When Esau heard these wordes proceede  
from Father in such sort,  
He wept and cryed exceeding lye  
more then I can repute.

39 And in the bitternesse of harte  
vnto his father spake  
And him besought, that blessing his  
hee would vpon him make.

40 Sayd Isaac, ere thou came in  
but euen a little while,

Thy Brother hath thy blessing tane  
with subtiltie and guyle.

41 He (b) Iacob wel may called bee  
(sayd Esau brother his)  
For twyse hee vndermined mee  
as shall appeare by this.

42 First he my Byrthright tooke away  
and now hath tane also

My blessing, which thou promist mee  
when I to hunt did goe:

But father is no blessing left  
for me? I pray thee shewe.

43 My Sonne behold sayd Isaac  
thy (c) Lord I haue him made:  
And eke his mothers childezen all  
shall serue him in their trade.

[b] In the 25  
Chap. he vvas  
so called be-  
cause he held  
his brother by  
the heele as  
though hee  
vould over-  
throw him, &  
therefore is hee  
here called an  
ouerthrower  
or deceiver.

[c] For Isaac  
did this, as hee  
vvas the myn-  
ster and pro-  
phet of God.

44 Besides, I haue with Cozne and Wyne,  
him blest where ere hee goe,

What can I doe for thee my Sonne,  
since this hath hapned so?

45 Ah Father myne (sayd Esau then)  
is al thy blessing gone?

O yes of blessing hadst thou not  
no moe but this same one?

46 Blesse mee also, good Father myne,  
most humbly do I pray,

And therewithall did Esau weepe  
his Father then did saye:

47 My Sonne thy dwelling place shalbe  
the fatnesse of the Earth,

And from aboue the dew of Heauen,  
whyle lyfe shall spare the Breathe.

48 And (a) by thy sword eke shalt thou lyue  
and Brothers (b) seruant bee:

Also thus shall it come to passe,  
and happen vnto thee,

49 That when thou shalt the maystrie get  
of Iacob Brother thynne:

Then from thy necke, thou shalt his yoke,  
vnlose and eke vntwyne.

50 The hatred then was great that grew  
in this same Esaus brest,

Against his Brother, for because,  
his Father so him blest.

51 And in his froward hart thus sayd,  
the dayes are yet not long

Of Fathers death: when as I crow  
I wyl reuenge this (c) wrong.

52 These wordes were brought Rebecca to,  
and she for Iacob sent

(a) Because  
thine enemies  
shalbe rounde  
about thee.

(b) Which  
was fulfilled  
in his Poster-  
tie, the Idu-  
means vwho  
were Tributa-  
ries for a time  
to Israel, and  
after came to  
libertie.

(c) Hypocrites  
only abstaine  
from doing e-  
uill, for feare  
of men.

[a] He hath  
good hope to  
recouer his  
byrth right by  
killing thee.

And sayd thy Brother threaten. ch thee,  
to (a) kill thee hee is bent

53 Therfore my Sonne, beare thou my bope  
and do thee ready make.

And flee my Brother Laban to,  
who wil thee undertake

54 Safelye to keepe, tyl Brothers wrath  
be turnde away from thee.

And that the thing which thou hast done  
to him forgotten bee.

55 Then wil I sende to fetch thee thence,  
and thou shalt come away:

[b] For the  
vicked sonne  
vvil kil the  
godly and the  
plague of god  
vvil aftervard  
light on the  
vicked sonne.

Ab why should I (b) be desolace  
of both you in one daye?

56 Rebecca to her husband went,  
and spake with feeble breath,

I weary am of lyfe (sayd shee)

[c] vvhich  
were the vis  
ues, of Esau.

for (c) Daughters now of Beth.

57 If Iacob take a wyfe of them,  
or such as here do fall:

Ab (d) woe is mee, my lyfe shall than  
do mee no good at all.

(d) Hereby  
she persvaded  
Iaac to agree  
to Iacobs de-  
parting.

## The Contentes of the

XXVIII. Chapiter.

*Iacob is sent to haue a wyfe,  
to Laban, Vncle his:*

*And Esau eke a wyfe doth take,  
an Ismaelite that is.*

*How Iacob Dreames and makes a vowe,  
the tenth of all to giue.*

*How*

*How Iesus Christe is promised,  
by whom wee all do liue.*

**W**hen Isaac for Jacob cal' be,  
hee (a) blessed him, and sayd:  
I charge thee take no W<sup>ife</sup> of (b) these  
where wee thus longe haue stayd.

2. But rise and get thee to the house  
of Bethuel, Graundf<sup>athers</sup> thine,  
Who Father to thy Mother is,  
and louinge W<sup>ife</sup> of mine.  
3 And there amonge the Daughters such,  
of (c) Laban, Bethuels Sonne:

Thou shalt a wife from thence chose out,  
as I tofore haue donne.

4 And God Almighty do the blesse,  
and make the great to grow,  
And multiply thy Seede on Earth,  
so mighty for to howe:

5. That Multitudes of People maye  
springe forth, and growe by thee,  
And blessinge geue of Abraham,  
with thee and thine to bee.

6. And that thou maist the Land possesse,  
a (d) straunger where thou art,  
Which God hath geuen to Abraham,  
so Jacob did depart:

7. And to Mesopotamia,  
to Bethuels (e) sonne he went:  
And did performe his Fathers be<sup>st</sup>  
in euery thinge hee ment.

8. When Esau sawe that Isaac  
had Brother Jacob bles<sup>t</sup>,  
And to Mesopotamia  
howe hee was redy prest:

Isaac blesseth  
Jacob the se-  
cond tyme, to  
conferme Ia-  
cobs sayth, lest  
he might  
thinke his fa-  
ther gaue it  
him w<sup>ith</sup>oute  
Gods Motion.  
[b] Jacob is  
forbidden to  
take a w<sup>ife</sup> of  
the Cananites.  
[c] Laban vvas  
brother vnto  
Jacobs mother  
Cap. 24. 14.

[d] The godly  
fathers vvere  
put in mind  
continually  
that they  
vvere but stra-  
gers in thys  
vworld to the  
entent they  
should liue v<sup>p</sup>  
theyr eies to  
the Heauens  
v<sup>h</sup>er they  
should haue  
a sure dwell-  
ling.

(e) Who vvas  
Laban, brother  
to Rebecca, Ia-  
cob & Esaues  
mother.

[a] Or beside  
 (b) Thinkinge  
 thereby to  
 haue recóiled  
 himselfe to his  
 father but all  
 in vaine.  
 (c) The sunne  
 vvas set.  
 (d) Iacob  
 dreameth of  
 the Ladder.  
 (e) Christ is  
 the Ladder  
 vvhcreby god  
 & man, are  
 ioyned toge  
 ther and by  
 vvhom the An  
 gelles minister  
 vnto vs: al graces  
 by him are  
 geuen vnto vs  
 and vvee by  
 him ascende  
 into Heauen.  
 (f) He felt the  
 force of this  
 promis onely  
 by faith for all  
 his lyfe  
 tyme he vvat  
 but a straunger  
 in the Land.  
 Cap. 48. 6.

- 9 And how that as he blessed him,  
 he gaue him charge also  
 To take no woman vnto wife  
 of Canaan to know.
- 10 But that he should a wife fetche thence  
 from whence his mother came,  
 And saw his father liked not,  
 the Seede of Canaan.
- 11 He also went to Imael  
 and daughter his did take  
 And to those (a) wīues betwen possess,  
 a wife of (b) her did make.
- 12 As Iacob went to Haran ward  
 a place he chaunced on,  
 Where as he tarried at the night  
 because (c) the sunne was gone :
- 13 And of that place a stone he toke  
 vnder his head to set,  
 And layd him downe, his head theron,  
 and thus a while he slept.
- 14 And in the same, behold he (d) dreamed,  
 a (c) Ladder longe to seee :  
 That stode on Earth, the toppe whereof  
 to Heauen did seeme to be.
- 15 Vpon the same went vp and downe  
 Gods Angelles, in his sight.  
 And God vpon the Ladder stode  
 wꝑch Countnaunce shyninge bright,
- 16 Which said: I am the Lord, and God  
 of Abraham that's past,  
 Likewise the God of Isaac:  
 that euer more shal last.
- 17 The Land where on thou sleepest now  
 I will (f) gꝑue vnto thee.

And to thy seed that's yet to come,  
 which after thee shalbe.  
 18 And as the Dust vpon the Earth  
 thy Seede so wil I make:  
 For multitude (vnspeakable)  
 this wil I for thy sake.  
 19 And thou shalt spred abroad on Earth  
 alonge vnto the West,  
 And to the East, the North and Southe,  
 as I haue the exprest.  
 And thouow thee and seede of thee }  
 all Kinredes shalbe blest.  
 20 Behold and see I am with thee  
 and wil the kepe also  
 In euery place where thou shalt passe,  
 or where thy feete shal goe.  
 21 And backe againe vnto this Land  
 I wyl thee safely bring:  
 And wil performe what I haue said  
 to thee in eu'ry thing.  
 22 When Iacob from his sleepe awoke  
 wylch heauy chere and sad,  
 The Lord (sayd he) is in this place  
 and I no knowledge had.  
 23 (a) Afraido he was, and therefore said  
 how fearefull is this place?  
 It is I see, of God the house  
 of Heauen the gate to passe.  
 24 So Iacob earely in the mozne  
 stode vp and toke the stone  
 which he had layd vnder his head  
 to make a pillow on.  
 25 And (b) pitched it vpon an ende,  
 and as the Text doth tel.

(a) He vvas  
 touched vwith  
 a godly feare  
 & reuerence.

[b] To be a re-  
 membrance  
 onely of the vi-  
 sion shevved  
 vnto him.

(a) Or house  
of God.

[b] He bindeth  
not god vnder  
this condicion  
but acknow-  
ledgeth his in-  
firmity & pro-  
miseth to bee  
thankful.

Hee powred Dyle on top thereof,  
and nam'd the place (a) Bethell:

26. Which Luz (before that time was cal'd be.  
and Jacob bowd a bowe:

If God, sayd he (b) will be with mee  
in this my iourney now,

27 And wil me keepe and geue me bread  
and clothes to couer me:

So that vnto my fathers house,  
I come agayne may bee.

28 Then sure the Lord shalbe my God;  
and this same Stone you see,

Which I haue set vpon an ende  
the house of God shalbe.

29. And also will of euery thinge,  
that thou to mee shalt giue

The tenth thereof, geue thee againe,  
all dayes that I shall liue.

## The Contentes of the

### XXIX Chapter.

*Seuen Yeares doth Iacob Laban serue  
For Rachel, Labans Childe.*

*Vnto his bed is Leah brought,*

*And Iacob is beguilde,*

*Heemarieth both, and serueth yet*

*seuen yeares for Rachell more,*

*And Leah doth Conceiue, and beare  
and prayseth God therefore.*

Then



Then Jacob lysted by his feete,  
to pace his iourney oute,  
And came to Countrey of the East,  
and as hee lookt about:

2 Behold, in field there was (a) a Well  
and Flockes of Sheepe hard by,  
And on the mouth of that same Well,  
a mighty Stone did lye.

3 So thither were the Flockes al brought,  
that they might water take,  
And then the Stone was rold away,  
more roome for Sheepe to make:

4 And when the Sheepe had dronke their fill  
they put the Stone agayne  
Upon the Well, til warring tyme  
the Mouth did close remaine.

5 Sayd Jacob then, vnto those men,  
my (b) Brethren whence are y  
Of Haran Syr, (sayd they) we are:  
and Sheepehardes as you see:

6 And know you Laban then (sayd hee)  
that Rabors Sonne. should bee?  
We know him very wel sayd they:  
a vertuous man is hee.

7 And is hee in good (c) healeth or not?  
I pray you do me tell.  
In healeth (sayd they) and see where comes  
his Daughter young Rabell.

Dringing the flocke of faders Sheepe }  
to bring vnto thys Well.

8 It is but early day (sayd hee)  
too sone haue you broughte hyther,  
It is not tyme the Cartel should  
be gathered per together.

(a) At that  
Well were the  
Flockes of  
Sheepe vvate-  
red together.

b) It appereth  
that by these  
daies their cu-  
stome vvvas to  
call euen strai-  
gers Brethren.

(c) Or peace,  
by the vvch  
vvord the E-  
brues signifie  
all prosperitie.

9 But inſomuch as ye be heere  
and by the Well remaine,  
Water the ſheepe and ſo departe  
that they may feede agayne.

10 We may not ſo, our cuſtome is  
to gather all in one:

Then from the mouth of this ſame Well  
wee rolle away the Stone.

And ſo we water all our ſheepe  
and backe agayne are gone.

11 Whyle hee yet talked with thoſe men  
young Rabel came apace

With Fathers ſheepe, for ſhee them kept:  
and when ſhee was in place,

12 No ſooner had young Iacob ſeene,  
this Rabel in the face:

But from the Well he rold the Stone  
and ſo in little ſpace

13 He watered the Flocke of ſheepe,  
that Rabel thither brought:

Which Flocke of ſheepe Laban (in deede)  
his mothers Brother ought.

14 And Iacob theredid Rabel kſſe  
and liſted by his voyce,

And wept and ſhed ſuch teares of ioye,  
as men that much reioyce.

15 Hee told her then, how that he was  
her fathers brothers Sonne.

She ranne and told her father all,  
what was both ſayd and done:

16 When Laban heard of Iacob there  
his Siſters Sonne to bee,

He ranne to meeete, and him embraſſt,  
and welcome (ſayd) to mee.

17 And when hee had him frendlye kist,  
home to his house him brought,

And Jacob there to (a) Laban told  
the matter all in thought

Which hee against his brother had  
by mothers counsell wrought.

18 Sayd Laban than, thou art (b) my bone  
and eke my flesh also.

And heere abode a Month with him  
about his worke to goe.

19 Though thou (said hee) my Brother bee  
should thou for nought serue mee?

Tel mee what shal thy wages bee,  
and I wil geue it thee.

20 This Laban now two daughters had,  
and Lea (c) was the one,

And Rabel hee, the yongest of twaine  
was sayd't to looke vpon.

21 And Jacob Rabel loued well;  
and therfore sayd in synne

Seuen yeares I wyl thy seruant bee  
for Rabel daughter thyne.

22 Much better t'is sayd Laban tho  
my daughter thyne to bee

Then his vnkowne a straunger borne,  
and from my kinned free.

I am content it shal be so  
abyde here styl with me.

23 For Rabel, Jacob thus became  
to Laban bound as tho,

Those yeares with him few dayes did seeme  
his loue encreased so.

24 And when seuen yeares expired were:  
geue mee my wife, sayd hee.

[a] That is, the  
cause why he  
departed from  
his fathers  
house, and  
what hee sawv  
in the way.

[b] That is, of  
my blood and  
kinred.

[c] This Lea  
was tender ey-  
ed, or blere ey-  
ed.

That I may know her as I thought,  
for now I am set free.

25 Then Laban Father to the Mayde  
together streight did cal

The Men and Brethren of that place  
and so did feast them all.

[1] The cause  
why Jacob  
was deceived  
was that in  
the old time,  
the wife was  
covered with  
a Veile, when  
shee was bro-  
ught to her hus-  
band, in signe  
of Chastity,  
and shamefast-  
nesse.

26. When (a) Night was come, hee Leah tooke  
and unto Jacob brought,

And Jacob went as Custome was  
to Rahel (as hee thought)

27 But when the Morning did appeare  
the matter for to trye,

Behold Leah, not Rahel it was  
with Jacob that did lye.

28 Wherefore (sayd Jacob) hast thou playd  
this subtil part with mee,

Did I not serue for Rahel thynne  
this seuen yeares past with thee?

Wherefore hast thou thus me beguilde  
as al these People see?

29 To whom thus Laban answered:  
the (b) manner of this place

Is not the youngest to preferre  
before the eldest face.

30 Passe out this weeke, then shall this Mayde  
be geuen to thee also,

And for the same thou shalt mee geue,  
seuen yeares of seruice more.

31 So Jacob did, and passed out  
the weeke as was the guise,

Then Laban Rahel gaue to him  
to bee his wife likewise.

32 So Jacob now, two wyues possesse  
but Rahel loued hee,

b] He esteemed  
more the pro-  
fite that hee  
had of Jacobs  
seruice, then ei-  
ther his pro-  
mise or the ma-  
ner of the cou-  
trie, though  
hee alledged  
custome for his  
excuse,

For whom hee serued Fourtene yeares,  
and after was set free.

33. When God did see, how Iacob did  
Lea his Wyle dispise,

Hee blest her Wombe, and (a) fruitfull made  
before the Peoples Eyes:

34. But Rahell, whom hee lpyed best,  
did barren yet become.

And Lea shee conceived Streight  
and brought him forth a sonne.

35. And Ruben called thet his name:  
and sayd the Lorde did see

My sorrowe greate, and therefore nowe  
my Husbände will (b) loue mee:

36. And shee againe conceived was,  
and so to passe it cam:

The Lord hath hard and seene (saith shee)  
that I (c) dispised am:

37. And therefore hath this Sonne me geuen,  
to feede my topes vpon.

And so her second Sonne shee cal' de  
by name of Simeon.

38. The thirde time yet conceived shee,  
an other Sonne him bare.

For this sayth shee my husband now,  
my company wil not spare.

39. Because I haue thre sonnes hym bozne,  
to make him glad wythall:

And therfore shee her thirde sonne nam'de,  
and Leuy did him call.

40. And she the fourth time dyd conceiue  
and bare another sonne,

Sayd she, now will I prayse the Lord,  
for this that hee hath donne.

(a) This declar-  
eth that ma-  
ny times they  
that are dispy-  
led of men are  
faoured of  
God.

The birth of  
Ruben the first  
sonne of Iacob  
and Lea,

(b) For chil-  
dren are a  
great cause of  
mutuall Loue  
betvvene man  
and wyfe.

(c) It appea-  
reth she had  
recourse to  
god in her af-  
liction

The birth of  
Simeon the se-  
cond sonne of  
Iacob & Lea.

The birth of  
Leui the thirde  
Sonne of Iacob  
and Lea.

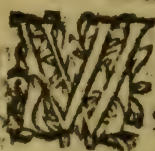
And

41. And Iuda called thee this Childe,  
and so thee bare no more:  
Till after ward it pleased God  
his blessinge great to thee.

## The Contentes of the

### XXX Chapter.

Rahell, and Lea both  
in Barrennesse do lyue:  
Both geue their myndes their Husbands til  
and they hym Children geue.  
Lea geues Mandragore  
to Rahell wyth good wyl,  
That Iacob myght wyth Lea lye  
that Nyght her mynde to fill.  
How Laban Ryck is made  
for this same Iacob's sake,  
And Iacob Rich is made also,  
and so his leaue doth take



When Rahell saw, the Iacob by  
no Childe as yet could beare:  
Shee at her Siller enuy had,  
and sayd to Iacob there:  
2. Geue children vnto me also,  
else presently I dye.

Then Iacob angry was with her,  
and sayd (a) a G O D am I,  
3. Or in Gods steede? which hath witheld  
of Children fruite from thee?  
Behold, sayth shee, there is my (b) Mayde  
go in to her, and shee

(a) It is only  
God that maketh  
barren & fruitfull,  
and therefore I am  
not in faulte.  
(b) Rahel geueth  
Bilha her Mayde to Iacob  
unto Wife.

4. Shal Childzen beare vpon my Lappe,  
and I the same will take

And as my owne, vpon my Kne  
will dandle for thy sake.

5. So thus her handmaide did shee geue,  
her husbandes Wyfe to bee:

By whom this Maide conceiued was,  
and forth a Sonne brought shee:

Sayd Rahell then, God hath me heard  
and sentence geuen with mee: }

6. For why, the Lord hath heard my voyce,  
I well perceiue the same:

And hath mee geuen a goodly Boye,  
and Dan shee cal'de his name.

7. Agayne Bilha conceiued was,  
and bare another Sonne:

Sayd Rahel, now by wrestling thus  
I haue the mastery won,

8. And got of Lea Sister mine,  
the Godly victorie:

So named shee her second Sonne,  
and cal'de him Naphtalie,

9. When Lea sawe shee bearinge left,  
more Childzen could not haue:

Shee Silpha tooke, her Mayde that was  
and to hir husband gaue:

Soe Jacob tooke her vnto wyfe  
and shee brought him a Lad,

10 Sayd Lea now (a) a Company comes  
and so did cal hym Gad.

21 Againe this Silpha (Leas mayd)  
another sonne him bare:

Ah blest am I, said Lea then  
for Daughters al that are

The birth of  
Dan the first  
sonne of Bilha  
Rahelles  
hand mayde.

The birth of  
Naphtali  
the second  
son of Bilha.

a) That is, God  
doth increase  
me vwith a com-  
pany of Child-  
dren.

The birth of  
Gad the firste  
son of Silpha  
the handmaid  
of Lea.

will

The birth of  
Ailar the se-  
cond sonne of  
Silpha.

(a) vvhich is a  
kind of Herbe  
vvhose rote  
hath a certaine  
likenesse of  
the figure of a  
Man.

Will blesse me now and so that sonne  
thee called him Ailar.  
12 Now Ruben Jacobs eldest sonne,  
and first of Lea bozne  
Went forth in Dapes of wheat Barne  
when thocked wasthe Corne.  
13 And found by chance (a) Pandragoras,  
in field as he did goe:  
Which is an herbe, whose rote men say,  
the shape of man doth shewe.  
14 To Lea did he giue the same,  
that then his Dochter was:  
Said Rabel, Sister giue me of  
thy Sonnes Pandragoras.  
15 It is not enoughe, sayd Lea then:  
that thou my husband haue?  
But would my Sonnes Pandragoras  
away likewise to craue?  
16 If that thy Sonnes Pandragoras  
thou wilt giue vnto me:  
I am content that Jacob shal  
this Night goe sleepe wth thee.  
17 So Lea gaue Pandragoras  
and Rabel was content:  
At euen as Jacob homeward came,  
to meete him Lea went,  
18 And sayd: come vnto mee sweete hart,  
this Night I haue thee bought:  
Wth my sweete Sonnes Pandragoras  
which neuer cost me ought.  
19 And so that Night wth her he slept  
and God did Lea heare:  
She did conceyue and so by him  
her first Sonne did she beare.

20 Sayd she, God hath rewarded mee  
because my Payde I gaue,  
And Ifachar shee cald her Sonne  
for so shee would him haue.

The birth  
of Ifachar, the 3  
Sonne of Lea.

21 And Lea yet conceiue agayne  
and brough the sixt Sonne forth:  
God hath mee now endued (shee sayd)  
with Dowrye much in worth.

22 Now wil my husband dwel with mee  
to feede my ioyes vpon:  
Because sixe Sonnes I haue him borne  
and cald him Zabulon.

The byrth  
of zabulon  
the 6. Sonne of  
Lea.

23 A Daughter yet shee after bare,  
and Dina was her name:  
And God remembred Rabel too,  
and did her keepe from blame.

24 He heard her voyce, and frutesfull made  
a Mother for to bee,  
So when shee was deliuered of  
a goodly Boy to see:

(a) To be bar-  
ren vv as accou-  
ted a curse or  
rebuke.

25 The Lord hath taken my (a) rebuke  
now cleane away, sayth she,  
And (b) Ioseph named shee her Sonne  
and sayd, Lorde geene to mee.

Another Sonne to play witball  
if so thy pleasure bee.

[b] Iacob vv 21  
91. yeares of  
age vvhen he  
began Ioseph.  
Pct. Com. 74.

26 So soone as Rabel, had brought forth  
young (c) Ioseph, Iacobs Sonne:  
To Laban, Iacob went and sayd,  
thou knowest what I haue done.

(c) The birth  
of Ioseph the  
first Sonne of  
Rabel.

27 I haue thee serued Fourtene yeares  
truly, vnto this day:  
Geue mee my Wyues and Children now  
that I may goe my waye.

28 Unto my Countrey whence I came,  
and where my father dwelles:

I pray thee send me safe from hence  
I aske thee nothing elles.

29 To whome thus Laban answered:  
if I haue fauour found

Before thyne eyes, or in thy sight,  
let mee to this bee bound.

30 To geue thee what thou shalt requyre  
thy choise whereof to make:

For why, I know the 'puing Lord  
hath blest mee for thy sake.

31 Thou knowste (sayd Iacob) vnto him  
my seruice done to thee

And in what sort thy cattel was,  
and haue bene vnder mee.

32 Before I came thy Heardes were small  
but now encreased mich,

The Lord hath blest thee for my sake  
and thus hath made thee ryche.

33 But when shall I (a)pprouision make,  
for household mine also?

Sayd hee, what shall I geue thee then  
before thou hence do goe?

34 Thou shalt (sayd Iacob) geue mee nought  
saue this thing doe for mee:

And then wyl I come backe agayne,  
and Sheepe keepe vnder thee.

35 I wyl this day goe to thy Sheepe,  
and separation make,

And those that after (b)flecked be,  
for my rewarde I'll take,

36 And all the blacke amonge the Lambes  
and such as colours haue,

[a] The order  
of nature re-  
quireth that  
euery one pro-  
vide for his  
ovvne family.

[b] That  
vvhich shalbe  
hereafter spot-  
ted pyed or  
partly colour-  
ed.

Among

Among the Kyddes, that spotted bee  
is all that I do craue,

37 So shal my (a) righteousnesse declare  
to morow this for mee,

When I shall come for my rewardes  
befoze the face of thee.

38 And euery one among the Goates  
that is not speckled tho,

And blacke among the Sheepe lyke wise,  
as I to thee do shaw:

39 Let that bee these vnto my charge  
to aunswere ere I goe.

So too, go too, sayd Laban than,  
would God it might bee so

According to thy saying now  
or as thy hart doth know.

40 And Laban out the same day tooke  
al Goates that colours had,

And all the blacke among the Shepe  
as well the good as bad.

41 And made his Sonnes the Herders of them  
and thre dayes Iourney set

Betwene him selfe, and Jacob thus:  
and Jacob did not let

42 To take the charge of all the rest  
of Labans other Sheepe

That of one colour did appeare,  
and did them safely keepe.

43 And Jacob tooke of (b) Popler greene,  
of Hasell Roddes also,

And Chestnut trees, and pyld the Rynds  
and made the whyte to shew:

44 And put these Roddes befoze the Sheepe  
in Trough or watring place:

[a] God  
shal testify for  
my righteous  
dealing by re-  
warding my  
Labors.

(b) This was  
no deccit of  
Jacob for it  
was gods com-  
maundement  
as appeareth  
in the next  
Chapter  
verse. 11. & 13.

To th'end they might conceiue thereby  
 the rodde before their face:  
 45 Thus when they water came to drinke,  
 they were conceiued straight,  
 And brought forth Lambes that spotted were,  
 by reason of this sleight.  
 46 And Iacob then did part these Lambes  
 that were bespotted so.  
 And turnde the faces of the flocke  
 that Labans was to know.  
 47 Towardes these Lambes of partie hue  
 and to all colours blacke  
 That was among this Labans flocke  
 but yet hee did keepe backe  
 48 His flocks of Sheepe that spotted were,  
 and by themselves did keepe,  
 So that no tyme hee suffered them  
 to bee with Labans Sheepe:  
 49 In Ramming tyme of (a) stronger Sheepe  
 Iacob his Roddes did lay  
 In Gutters when they came to drinke,  
 whereon their eyes might stay  
 50 And so conceiue, and Lambes forth bring  
 that flecked were to see:  
 But in the Ramming time of yeare  
 when Sheepe most feeble bee,  
 51 He did forbear his Rodds to lay,  
 whereby the stronger Sheepe  
 Were Iacobs all: the weaker lost  
 were Labans so: to keepe.  
 52 Thus Iacob grew exceeding rich,  
 and had a mightie stocke  
 Of Seruauntes eke and Camels too  
 and Asses in his flocke.

(a) As they  
 which tooke  
 the Ramme  
 about Septem-  
 ber and brou-  
 ght forth a-  
 bout March:  
 so the feeble  
 in March, and  
 lambd about  
 September.

## The Contentes of the

## XXXI. Chapter.

How Labans Children grudge  
agaynst this Jacobs wealth:

Of Jacobs backe returne  
homeward againe by stealths.

Rahell her Fathers Gods,  
upon Sheepes she wringe day.

The same did filche, and steale,  
and bare them for away.

How Laban followeth fast  
Jacob to ouertake:

And of the Heape of Stones,  
and cownaunt that they make.

**N**OW Labans Children spake in (s) words  
that Laban thought in heart. And Jacob heard how that they sayde  
our Father seeleth smart,

2. For Jacob hath cane all away,  
our Fathers was before,

And hath him selfe this honour got,  
by Fathers goodes, and store.

3. And Jacob Laban well behelde  
his Countenance, and chere:

Which was not now as heretofore  
but as bee angry were.

4. And then the Lord to Jacob sayd,  
returne thee home agayne

Into the Land where Father thine  
and Kinred do remaine,

5. For I will bee with thee, sayth God,  
Whereof Jacob was glad.

And

And sent for both his Wyues to Fielde,  
and to the Flocke hee had:

6. And when they came his presence to,  
I see (sayd hee) at last,

Your Fathers Countenaunce, to mee  
is not, as in time past.

(a) The God  
whom my fa-  
ther vvor-  
shipped.

7. Now beist, (a) the God of Father mine,  
hath bin with mee this Night:

And both you know, how Father yours,  
I sero'de with all my Might:

8. And yett hee oft deceiued mee,  
in chaunginge of my Wage:

But God no time would suffer him,  
to hurt mee in his Rage:

9. For when hee sayde the spotted Sheepe  
thy byrd Wage shalbe:

Then all the Sheepe, bespotted were,  
as you can witness mee:

10 And when hee sayde, the straked Sheepe,  
shalt thee reward for Pier:

Then all the Sheepe bestreaked were,  
as one would it bester.

(b) This de-  
clareth the  
thing that Ia-  
cob did before,  
was by gods  
commandment,  
& not through  
deceipt.

11. Thus hath the Lord, your Fathers (b) Sheepe  
from him, now tane away,

And of his goodnes geuen them mee,  
as you do see this Daye.

12 It thus befell in Ramminge time,  
when in a Dreame I was:

Mine Eyes I lifted vp, and sawe,  
and so it came to passe

13. Beholde the Sheepe that straked were,  
and spotted here, and there.

The Rammes, vppon their Backes did Leape,  
in Place whereas they were.

14. And

14. And in my Dreame (a) Gods Angell spake,  
and thus gan saye to mees  
Jacob: and him I answered,  
Lord, here I am by thee.
15. Sayd hee, lift vp thine Eyes, and see  
the Rammes leape on the Sheepe  
That spotted are, and straked bee,  
and partye Coullour keepe.
16. I haue seene all that Laban doeth,  
or can against thee make:  
For I the God of Bethel am,  
where thou didste vnder take.
17. The Stone to pitch vpon an ende,  
and did Annoynce the same,  
And where thou madiste a solemn Vow  
vnto my Sacred Name:
18. Now therfore rise, and get thee hence  
out from this Countrey here.  
And backe returne vnto the Land  
where \* Rebek did the beare.
19. When Rabell, and her Sister to  
did Jacob vnderstand:  
Hath not (sayd they) thy seruice long  
bought vs of Fathers hand?
20. For hee hath (b) Shoulde vs vnto thee,  
and wee therewith content,  
And hee consumed hath our Coyne,  
and all wee see is spent.
21. But haue wee any Portion else  
or hath hee geuen vs more  
Then that thy Seruice longe time bought  
as wee haue sayde before?
22. For all the Richesse, God hath tane  
away from Father la.

(a) This Angel was  
Christ vvhich  
appeared to  
Jacob in Be-  
thel & hereby  
appeareth  
he had taught  
his vviues the  
feare of God  
for he  
talketh as  
though they  
kneue this  
thing.

\* Rebekca.

(b) They  
were geue to  
Jacob in re-  
compence of  
his seruice  
vvhich is a  
kind of sale.

-11210 (c)

Is ours,

Isoken, and ke one Chyllyens co,  
 as God to thee did thine,  
 23. And therefore what so ever God  
 hath spoken vnto thee,  
 Do that, accordynge to his will:  
 so happy shall wee bee.  
 24. Then Jacob rose, and let his Somers,  
 and Mues on Camels backe,  
 And caried thence his Sheeke away,  
 and nothynge seem'de to lacke.  
 25. And all his Substance which he had  
 procured, as you heare:  
 His Riches, and Possessions too,  
 which hee had gotten there.  
 26. He dyone them forth to Isaac  
 his Father for to geue  
 Unto the Land of Canaan,  
 that hee before came fro:  
 27. Now when as Laban went to heare  
 his Sheepe as other tyme,  
 Rabell purloyned her Fathers Gods:  
 and secretly them hide:  
 28 Thus Jacob Labans hart did steale,  
 because he went away,  
 And woulde not let him vnderstand  
 of his remouing Day.  
 29 So pryncly he went his way,  
 wylth al that ere he had,  
 And past the Ryuer Euphrates  
 towardes Mount Silles.  
 30 And thre Dayes after Jacobs flight  
 was worde to Laban brought,  
 Who after, wylth (a) his Wyf, went  
 the same for to haue caught.

(a) Or Kins-  
 folkes, and  
 attendes.

31. And seuen dayes iourney in pursute  
they after him did make,  
And when unto the a Mount they came  
they did him (b) ouertake.

a) That vvas  
Mount Gilcad.

32. And God by Night to Laban came  
and in a Dreame did say,  
Take hede thou speake nothing but good  
to Jacob in the way.

b) Or soyne  
vvith him.

33. Then Laban Jacob ouertooke  
as he in Iourney went  
And Jacob in mount Gilead  
there pitched downe his Tent.

34. And Laban pitched there his Tent  
wiche Brethren his also

Sayd Laban vnto Jacob then  
what made thee thus to goe?

35. Why hast thou stolne my (c) hart away  
and Daughters twayn, with thee

c) Or coueigh  
ed thy selte a-  
vvay pryuelye.

As though they had with Swozt and Targe.  
poze Captiues taken be.

36. Wherefore went thou thus secretely  
away from me vnkowne?

And did not say, let me depart  
wiche that which is myne owne?

37. And that I myght wth melody  
haue brought thee on the way

And kissed so my Daughters deare  
at their departing day.

38. Thou wast a foole thus wise to do  
thou knowest I am stronge

And able am to doe thee ill,  
and to reuenge this wrong.

39. But sure the God of (d) Father yours  
spake yesternight with me,

d) He vvas an  
Idolatour and  
the fore  
vvould not ac-  
knowvledge  
the god of Ia-  
cob for his  
God.

# Cap. 31 GENESIS,

Take heede thou speake but that is good  
Jacob vnto, (sayd he)

40. And though desyre thus prick thee forth  
thy fathers house to see:

Yet wherfoze hast thou sicke and stolne  
my Goddes away with thee:

41 I was afrayd, sayd Jacob then,  
my Wyues thou wouldest deny,

And therfoze did we priuily  
conuey our selues away.

42 But where as Theft thou layest to me,  
looke where the same Mal fall,

Let hym streight dye, on whom its found  
befoze our Brethren all.

43 Now sech and seke, and if thou fynde  
of thynne that is with me,

Let me abyde rebuke thereof,  
and take it vnto thee.

44. But Jacob knew not how his wyfe  
who Rabel had to name,

Had stolne away her fathers Goddes  
and closely kept the same.

45. Then Laban came to Jacobs Tent  
and Leahs tent also,

And searched in the maydes Tent  
but found them not: and so

From Leahs Tent departing he  
to Rabels Tent did goe

46. Now Rabel had ere father came  
his Ydols taken out,

1) Or litter. And hid them in the Camells (a) Straw:  
hir father sought abowt.

47. But til she sat vppon the Straw  
whersein the Ydolles lay,

To Laban then her father she  
with feeble boyce did say:

48 My Lord (sayd she) not angry be  
most humbly I do pray,

That I do not arse to thee  
for skarse I able may:

49. Because the course of Women now  
is on me all this daye:

Thus Laban sought but found them not  
and so went he his way.

50 Then Jacob wrothe and angry was  
and did with Laban chide,

And sayd, what trespass haue I done,  
or what hast thou espyde

51. In mee? or these that are with me  
that thou shoulde vs pursue?

Thou ranlackt hast my stufte ech whit:  
hast thou found vs vntrue?

52 What hast thou found of all that's thynne  
abiding here with me?

But it befoze our brethren be:  
to iudge twene me and thee.

53 Behold I haue these Twenty Yeares  
bene faythful Seruaunt thynne,

Thy Sheepe and Goates not Barayne were  
but fruitfull in the time.

54 He did thy Ewes yet call their Pong,  
the Rams eke of thy flocke

I haue not eate, but alwayes haue  
maintayned stil thy stocke:

55. And what so ere was tozne by Beastes  
or perthe in the Wood,

I neuer brought it vnto thee,  
my selfe did make it good.

56. For of my handes didst thou requyre  
the same for to repay,  
As though with Theues it had bene stolne  
by Night or els by day.
57. And in the Day the heat of Sunne  
consumed me ful soze  
And in the night the bitter frost  
with cold did nip me moze.
58. Thus Day and Night in heat & cold  
I selborne tyme haue slept,  
So careful was I on the charge  
of cattel thyne I kept.
59. Thus haue I spent these xx. Yeares  
and in thy House remayne,  
And fourteene of these twenty yeres  
was for thy daughters twayne
- 60 And six yeres seruice for thy shepe  
I kept vpon the Plaine.  
Yet thou my wages chaunged hast  
to so many times certaine.
- 61 Except the God of Father mine,  
the God of Abraham,  
And eke the God whom Iack fear'd  
and God that to me came:
- 62 Had ben myth me, thou surely had  
me empty sent away,  
And geuen me nought for seruice long  
as I haue sayd this Daye.
- 63 But God beheld my troubles great  
and labours of my hand,  
And thee rebuked yfster night  
thy selfe do it vnderstande.
- 64 Now Labans conscience moued was  
and sought a Peace to make,

And therfore unto Jacob sayd  
 this wil I undertake.  
 65 These Daughters twyn my Daughters are,  
 these Sonnes are also mine:  
 These hepe and al thou seest besids  
 are myne as wel as thyne:  
 66 And what can I this Day then doe  
 to these my Daughters heere  
 Or to their sonnes, which they haue bozne,  
 that in my sight appeere?  
 67 Come (a) now therfore and let vs make  
 A league most firme to be  
 Whiche may a wythes bee for aye  
 betwene my seife and thee.  
 68 They both agreed and Jacob toke  
 a stone, and set it right  
 Up, lyke a Piller for to stande  
 In euery bodys sight.  
 69 Then Jacob to his byethren sayde  
 take you vp stones likewyse  
 And so they did, and made an heape  
 as best they could devise.  
 70 And on the heape of stones that was  
 they sat them downe to Eate:  
 Great frendes, they were and gently did  
 each other wel inreate  
 71 This heape of stones did Laban call  
 and Jacob che also.  
 In both they (b)rongues the Witnes heape,  
 for euery one to knowe.  
 72 This heape said Laban witnes is  
 twene me and thee this day,  
 Therfore he cald it Galeed  
 the lyke did Jacob (c) saye

a) His conscience.  
 reproved him  
 of his misbeha-  
 uiour toward  
 Jacob, and  
 therefore mo-  
 ued him to se-  
 ke peace.

b) The one na-  
 med the place  
 in the Syrian  
 tongue, the o-  
 ther in the he-  
 brew.

c) He called  
 it legar shadu  
 tha.

Said

# Cap 32 GENESIS.

73. Sayd Laban then, Dizzah also  
this heape thal called be  
Because the Lord when we depart,  
thal loke twene me and thee.

Foz if my Daughters thou shalt bere,

or (a) other wpues thal take,

Beside my Daughters now thy wpues :

or Daughters myne forsake:

75. Behold her's none but we our selues,

God thal the witnesse beare :

This heape and Piller eke beholde,  
that's set betwixt vs here.

76 These witnesse thal I wil not come  
ouer this heap to thee,

And that thou shalt not passe the same  
foz any harme to me.

77. And now the God of Abraham

and (b) Mahors God also,

And eke the God of fathers theirs  
be iudge betwene vs two.

78 But Jacob sware by th'onely God  
whom Isaac did feare,

And offer did a Sacrifice  
vppon the Mountayne there

And after did his brethren call,  
that eate of bread they myght.

And they did eate and in the Mound  
did tary all the nyght.

80. In mozne betyme did Laban rylse  
and all his Chyliden kist,

And so went homeward to his place  
after he had them (c) blis.

a) Nature com  
pelleth him to  
condemne the  
vicevherunto  
through cou-  
tousnes he for  
ced Jacob.

b Behold how  
the Idolatours  
mingle the  
true God  
vwith their  
fained gods.

c) We see that  
there is some  
sede of the  
knowledge of  
god in the har-  
tes of the vic-  
ked:

The

## The Contentes of the

## XXXII. Chapter

*Gods Angels here with Iacob met  
and he doth Presentes send  
Vnto his Brother by his Men  
and doth himselfe comend,  
Eke with an Angel wrestled he,  
and yet receiue'd no fal:  
The Angel chaungeth Iacobs name  
and doth him Isrel call.*

**B**Ut Iacob went his iourney on  
and by the way him met  
The Angels of Almighty God  
in battell order set:

2 And when that Iacob them beheld  
he sayd himselfe within,  
This is Gods (a) host: and so the place  
he namde Hahanaim.

3. And Iacob sent his messengers  
vnto the land of Seir,  
And to the field that Edom was  
where Elaus Armys weir.

4. And he commaunded each of them,  
thus shal (b) you speake (saye he)  
To Elau my most leuing Lord  
that brother is to me:

5 Thy seruante Iacob hym commendes  
In humblest wise he may,  
And to pour selfe in his behalfe  
thus much he bad me say.

Cap. 43. 13.

(a) He acknowledgeth  
gods benefits  
vwho for the  
preseruacion  
of his sendeth  
hostes of An-  
gelles.

(b) Hereueré-  
ced his bro-  
ther in vworld  
ly things, be-  
cause he chief-  
ly looked to be  
preferred to  
the spiritual  
promise.

6 I haue longe time a straunger bene  
wyth Laban uncle myne,  
And twenty yeres haue soioarned  
wyth him vntil this tyme.

7 And haue of Oren, Asses, Shepe,  
of men Seruauntes like wyle  
Of Women too, and that I may  
find fauour in thine eyes,

8 I haue sent word vnto my Lord  
to signifie the same,

Accoordinge as my dutye byndes  
as loth to merite blame.

9 The Messengers to Elau went  
and came againe wyth speede.

And sayd, thy brother gainst thee bynges  
foure hundred men in deede.

a) Albeit he  
was comforted  
by the An  
gels, yet the in  
firmity of the  
flesh doth ap  
peare.

10 This newes made Iacob fore(a)afraid  
he wylt not what to say  
Ne what to do, but yet at last  
he dyd deuise the way:

11 His people, Shepe, and Cattell al  
for to deuise in twayne

And toke great paynes to place the same  
in order to remayne.

12 Sayd he: If Elau come and smyte  
one part of people myne,

The other parte, may traunce find  
to saue it selfe in tyme.

13 To God then Iacob sayd againe,

O God of Abraham,

God of my father Isaac,

from out whose Loines I came:

14 Thou Lord which bad I should retorne  
vnto my Countrey backe,

Among my kynred for to dwell

saying thou shalt not lacke:

15 For I my selfe will bee with thee  
and do al for the best:

I say thou Lord wilt not forsake  
poore Jacob thus distressed:

16 And yet O Lord I must confesse  
no whit I worthy am,

No not the least of mercies thine  
which from thy goodnesse cam:

17 That thou hast shewde thy seruante to,  
by day and eke by night,

For with my (a) staffe I ouercame  
this Iordan by thy might.

18 And now two Droues I gotten haue,  
behold Lord where they stand:

Most mighty God deliuer mee  
from Brother Elaus hand.

19 For I much feare him, lest he wyl  
with wrathful rage possesse

With Furie come, and (b) Nocher strike  
with Children at her breast.

20 Thou sayd'st O Lord I surely wyl  
do good and good to thee.

And make thy Seede as is the Sand  
within the Sea to see,

The which can not for multitude,  
of any numbred bee.

21 And Jacob there abode that night,  
and such as came to hand

Hee tooke thereof, and (c) Presents made  
for Elau t' vnderstand.

22 Two hundred Goates of Female kynde,  
and twentie Pales also,

(a) That is,  
poore & vvith-  
out al prouisi-  
on.

(b) Meaning  
hee vvil put it  
to Death.

(c) Not distrust-  
ing Gods as-  
sistance, but  
vsing such mea-  
nes as God  
had geuen  
him,

Two hundred Ewes and twentye Rammes  
did hee appoint to goe,

23 And thirtie Camels Dyke that gaue  
their Coltes them passing by,

With Fourtie Kyne, and Bullockes tenne  
that saye were to the eye.

24 Of thes Alles he twentyeooke,  
and Coltes tenne, them beside,

Spue hundred and fourscore were they  
that Iacob did prouide.

25 And so into his seruantes handes,  
these Dyones deliu'ed hee,

And eu'ye Dyone was by it selfe  
appointed so to bee.

26 And hee vnto his Seruants sayd:  
be fore mee passe the way,

And put a space twene Dyne and Dyne,  
and furthermoze did saye,

27 To him that for most was of all  
among the Dyones to see:

If that my brother doe thee meete  
and hay to aske of thee:

28 Whose man art thou? and whose are these?  
and whither doest thou goe?

In humble wyle with reuerent speech  
thou shalt vnto him shewe:

29 Sir these thy Seruaunt Iacobs be,  
and are by him assigned

A present sent to thee my Lord,  
himselfe comes vs behinde.

30 So like wise to the second Pan,  
the thyrd, and all the rest,

Commaunded hee with Dyones that came  
as was to him exprest.

31 And more (sayd hee) thus shal you say,  
when you do Esau synce,  
Behold thy seruante Jacob comes,  
as dutie doth him bynde.

32 For thus hee thought, I wyl his wrath  
with giftes befoze (a) appease,  
And after will I see his face  
if that my Lord so please:  
It may be, hee wil thee accept  
with Comfort, Joy, and Ease.

33 So with these Presences sooeth they went  
in order as they might,  
But Jacob with the company  
abode behynde that night.

34 And in the Night did Jacob tpe  
and his two wyues also:  
His Maydens twayne, & his Children all,  
Eleuen which were thar,  
ouer the Flood with them he wend  
that Iabbok is to know.

35 And sent away all that he had  
the ryuer for to passe,  
But hee himselfe behynde did staye,  
for so his goodwill was.

36 And as alone hee stayd behynde  
a man him met by th' waye,  
That strong and by wexled syl with him  
until the breake of daye.

37 And when this man might not  
Jacob to ouerthrow,  
Hee Jacob stroke vnder the Thigh  
and sayd, now let me gope  
The Sinew then of Jacobs Thigh  
did synke at that same blowe.

(a) He  
thought it no  
losse, to depart  
vvith these  
goodes to the  
intent he  
might follovv  
the vocation  
vyheruntogod  
called him.

(b) That is  
god in forme  
of Man.

(c) For God  
assayleth his  
vvith the one  
hand and vp-  
holdeth them  
vvith the  
other.

38 I wyl not let thee go, sayd hee,  
what man so ere thou bee,  
But wyl thee hold vntil such tyme  
thou Blessing geue to me.

Cap. 35. 12.

39 Said hee, then tell me whats thy name?

I Iacob am by right:

Thou shalt no more bee called so:

but Israel in Gods sight.

(a) God gaue  
Iacob both po-  
wer to ouer-  
come, and also  
the prayse of  
the victorie.

40 For as a Prince thou (a) wrestled hast  
with God, and eke with man,  
And hast preuailed in the thing  
that thou hast tane in hand.

41 Saide Iacob then, thy name also

I pray thee shewe to mee:

Wherefore sayd he, dost thou demaund

what is my name should be?

And in that place he blessed him  
and so away went hee.

42 And wherefore Iacob, Peniel

did nominate the Place:

For I haue seene this day (sayd he)

my God euen face to face.

And so my lyfe preserved is

by bountie of his grace.

(b) The faith-  
ful to overcome  
their temptati-  
ons, that they  
feele the smart  
therof, to thin-  
tent that they  
should not glo-  
rie but in their  
humilitie.

43 As he went ouer Peniel

the Sunne him rose vpon,

So (b) walked hee of that same Thigh,

the Angel stroke him on.

44 The Israelites forbere to eate

The Synewe to this daye,

That is in that place of the Thigh

where Iacobs Synewe lay.

45 Because the man that strove with him

did touch the hollow place,

Of Jacobs Thighe, wherein hereby  
the broken Synewe was.

# The Contentes of the XXXIII. Chapter.

*Esau and Iacob are agreed,  
and Esau goes to Seir.  
And Iacob vnto Sichem went,  
and set his Tentes vp there.*

**W**hen Iacob lifting by his eyes  
his Brother did behold,  
And wth hym came foure hundred men  
as erst to hym was tolde.

1. Then Iacob vnto both his Wyues,  
and to his Maidens twayne  
His Children put, (a) ech by themselves  
in order to remayne.
2. The Maydens both and Children they  
that he by them did get,  
The foremost of the company  
in order did he set.
3. And next to them he Lea plasle  
and Children hers also:  
And Rahel, last with her younge Sonne,  
appointed was to goe:
4. And then himselfe went them before,  
as Guide vnto them all:  
Seuen times ere hee his Brother mette,  
vpon (b) the Ground did fall.

(a) That if the  
one part were  
assayled, the o-  
ther might es-  
cape.

(b) By this ges-  
ture he partly  
did reuerence  
to his brother  
and partly  
prayed to god  
to mitigate  
Esau's wrath

- 6 Esau hymmet, embraced hym  
and frendly did him kisse,  
They both byt forth wiche Teares, and wept,  
great Joy to see was this:  
7 Then Esau lifed by his eyes  
and did the women see,  
And Children theys standing them by,  
whence hast thou these sayth he:  
8 And do these women and these yonghes  
belonge or no to thee?  
They are (sayd he) thy Seruauntes Sonnes,  
which God hath geuen to mee.  
9 Then came the (a) Daydes wyth Children their  
and did obeysaunce shewe,  
And Leah wyth her Chyldren came:  
and did her duty knowe.  
10 And last of all came Ioseph forth  
his Mother Rabel too,  
Who gaue to him obeysaunce such  
as duty had them doe  
11 Sayd Esau vnto Jacob then  
what Droue is that I met,  
Of Goates, of Sheepe, of Camelles, Bulles,  
of Kync, and other Beate.  
12 By Lord sayd he, that fauour I  
may finde in sight of thee,  
I haue them sent vnto my Lord  
as present geuen from me.  
13 Not so my Brother (Esau sayd)  
enough haue I in store,  
I neede them not, kepe that thou hast  
vnto thy selfe therefore.  
14 Ah, nay, My Lord, but if I haue,  
found fauor in thy sight,

(a) Jacob and his family are the image of the church vnder yoke of Tyrantes, which for feare are brought in subiection.

Receyue this present from my handes  
and therein do me right.

15. For I this Day haue seene (a) thy Face,  
as though I should beholde

The Face of God, and thy good will  
both makes mee glad, and bolde.

16 Ah, take my blessinge that is brought,  
for God hath mercy showane.

And so bee Elau did (b) compell  
to take it for his owne.

17. When hee these Presentes had receiued,  
let vs (sayd hee now go:

And I will leade the Waye before:  
my Lord (sayd hee) not so,

18. Thou know'st the Children tender are,  
the Ewes with Younge bee great.

So bee the Kine vnder my Hand:  
I shall my Lord entreate:

19. Least Men the Herd should ouerdzine,  
but euen one Day to try:

Both Ewes, and Kine, and all the rest  
would perish by and by,

20. And therefore let my louinge Lord  
goe on before, ift please,

And I will softly after come,  
and dzine the Herd with ease:

21. So as the Cattell may endure,  
and Children able bee:

I shall to (c) Seir still follow on,  
and there my Lord will see.

22. Sayd Elau then, yet let mee leaue  
some of my Folke with thee.

(a) In that his  
brother embra-  
ced him so lo-  
uingly contra-  
ry to his ex-  
pectation hee  
accepted it as a  
plane signe of  
gods preſence.

(b) By earnest  
intreaty.

(c) He promi-  
ſed that which  
it ſemeth he  
mind was not  
to perſorme.

What

What needeth it my Lord (sayd he)  
this one thing graunt to mee,

23. That I maye grace, and fauour finde,  
befoze thy sight this Daye:

For thereof haue I neede, my Lord,  
for which I humbly pray.

24. So now agayne did Esau go  
to Seir forthe on his way,

And Iacob did his Iourney take  
to Suchot: which men say

25. Was called so, by reason of  
the Centes and Bothes he made.

Wherein his Cattel from the heate  
was cherisht in the shade.

26 And Iacob built him there an howse  
and so to Salem cam,

Of Sichem whych a City is  
in Land of Canaan.

27. And this was after he came from  
Mesopotamia,

Which is a Country longe and brode  
and sette in Asia.

28 Befoze this (a) City did he pitch,  
his Centes whereas he found

(a) The City  
of Salem.

Of Hamors brode, of whom he bought  
a certaine peece of Ground.

And for the same in mony payd  
an hundred peeces round.

29 And Iacob built an Aulter there  
to prayse the Lord thyshal,

And on the God of Israell  
continually did cal.

## The Contents of the

XXXIIII. Chapter.

The rauishing of Dina fayre,  
 that Iacobs daughter was,  
 By Sichem Hamors sonne and Heyre  
 who sought to bring to passe  
 To haue this Dina to his wyfe,  
 and so was borne in hand  
 By brethren hers, who tooke the lyfe  
 of Males all, in the Land.



When Iacob there inhabited,  
 in Salemt' bnder stand,  
 His daughter Dina (a) went to see  
 the daughters of the Land. (law

(a) This Exam-  
 ple teacheth,  
 that too much  
 libertie is not  
 to be geuen  
 to youth.

2 When Sichem Hamors sonne her  
 who Lord was of that Soyle  
 Within his brest her beautie bred  
 of Lust such burning bzoyle,  
 3 That hee by force this mayden tooke,  
 her person did abuse,

His hart on Dina was so layd  
 hee had no power to chuse.

4 He spake her fayre, and loued her,  
 as deare as his owne lyfe,

And to his father Hamor sayd,  
 (b) get mee this mayd to wyle.

5 Iacob this knew, but held his peace  
 til hee his Sonnes might see:

For they were keeping Beastes in field,  
 as t' was their wont to be.

(b) This pro-  
 ueth that the  
 content of Pa-  
 rentes is requi-  
 site in mariage  
 seeing the very  
 Infidels did al-  
 so obserue it as  
 a thing neces-  
 sarie.

- 6 And Hamor Sichems Father came  
and vnto Iacob went  
To common of his Sonnes request,  
was nothing els bee ment.
- 7 But when the Sonnes of Iacob came  
whose Sister Dina was,  
And heard by Sichems likinge lewd  
what thing was come to passe:
- 8 It greeu'd them much, and wroth they were,  
hee had such folly wrought  
In Israel: which thing in deede  
no man to do so ought.
- 9 And Hamor vnto Iacob sayd  
the Soule of this my Sonne  
Doth long for Dina Daughter yours  
in maryed state to wonne.
- 10 Geue her to wyfe, and toyne with vs,  
your Daughters geue also,  
And take our Daughters vnto you,  
wee may together grow.
- 11 So shall wee then together dwell  
the Land for you shal bee,  
Therein to doe as best you like,  
and haue possession free.
- 12 Then Sichem to her Father sayd  
and Brethren hers likewise,  
Touchsafe this fauour I may synde  
and Grace before your eyes.
- 13 And what soeuer you appoint  
that playnly wil I geue:  
Demaund large Gyftes and Dowry both,  
it shall no whyt me greue.
- 14 Yea I wyl geue according chat  
which you shall say to mee:

So that the Damsel you do geue  
 my spoused wyfe to bee,  
 15 Then Jacobs Sonnes sayd vnto them:  
 wee (a) cannot do this thinge,  
 To geue her one vncircumcised,  
 should shame vpon vs bring.  
 16 Decentfull ye did Jacobs Sonnes  
 to Sichem his wordes mylde,  
 Because their Sister Dina hee  
 thus Lewdly had defilde.  
 17 In this wee wil consent, sayd they,  
 if thou wilt bee as wee,  
 Let all the males among you boyme  
 then (b) Circumcised bee.  
 18 So will wee geue you, daughter & ours  
 and yours wee'le take also,  
 And wee will rest, and dwell with you,  
 and so one people growe.  
 19 But if you will refuse to doe  
 as you haue heard vs say,  
 Wee wil our Daughter take againe  
 and so depart away.  
 These wordes did please them very well,  
 so which they sayd not nay.  
 20 This Youngman would no time defer  
 this thing to doe among,  
 His Lust on Dina was to see  
 he thought each time too long.  
 21 Of all that were in Hamors house,  
 none might compared be  
 To Sichem, for of all the rest  
 best thought vpon was hee:  
 22 Then Hamor and Sichem his Sonnes  
 vnto the Citty went,

(a) For the  
 people of  
 (a) They ma-  
 de that holye  
 Ordinance of  
 God a meane  
 to compasse  
 their vicked  
 purpose.

[b] Their fault  
 is the greater  
 for that they  
 make religion,  
 a cloake for  
 their craft.

(a) For the  
people vsed to  
assemble there  
and Iustice also  
was ministred

(b) Thus many  
pretend to  
speake for a pu  
blicke profit,  
vwhen they  
onely speake  
for their ovvn  
priuate gayne  
and comoditie

[c] Thus they  
lacke no kinde  
of persvasion  
vvhich prefer  
their ovne co  
modities befo  
re the commo  
vvealth.

And so befoze the (a) gate thereof  
declared their entent

23 And sayd vnto the Citizens  
touching Jacobs request,

Affirming that which Jacob sayd  
to bee all for the best.

24 They bee vnfaynde to vs, sayd he,  
and dwell within the Land.

And do applye their busines  
with labor of their hand.

25 And in the Land is rounge ynough  
for them here to remayne:

Wee wyl their Daughters take to wyfe  
and geue them oures agayne.

26 Hereln they onely wil consenc  
vnto vs, for to dwell

And bee as people one with vs  
if you shall thinke it well.

27 That is if all the children borne  
which Dales appeare to bee

May circumcised bee like them,  
then wee and they agree.

28 For shall not all (c) their substance great  
and Cattel that they haue

Be ours If we gree thereunto?  
what can wee further craue?

For they wyl styl dwell here with vs,  
styl they possesse their graue.

29 Vnto this tale that Darioz told  
and Siche meke his Sonne

Did al that went out of the Gate  
agree, it should be done.

30 The Den children were circumcised  
according as was sayd,

Not one that passed through the Gates,  
the same thing that denyd.

31 It hapt the thyrd Day after this,  
when they were full of payne,

By reason of the foreskynne cut  
which did great grieve constrainne

32 Two of the Sonnes of Jacob came,  
the City gate wythin

Which (a) Symeon and Leui hight  
that Dinas brethren bin.

(a) For they  
were the chiefe  
of the company.

33 And wyth theyr Swordes bothe naked drawne  
throughout the City went,

And slewe (b) the Malekind eu'ry one  
as they before so ment.

(b) The peo-  
ple are puny-  
shed vvith  
their vicked  
prynces

34 They Hamor slewe, and Sichem too,  
with th' Edge of sword that day,

From Sichems house they Dina tooke,  
And so they went their waye.

Cap. 49.7.

35 And then the rest of Jacobs Sonnes,  
comminge vppon the deede,

The Citty spoyl'de, because they had  
desil'de theyr Fathers Seede.

36 And tooke their Sherpe, and Oxen far,  
their Asses as they goe:

What else within the Citty was,  
and in the Fielde also,

37. Theyr goods, the ir Children, & their Wines,  
they Captiue tooke away,

And hauoke made of all that was  
within the house that Day:

38 But Jacob sayeth to Symeon,  
and Leui, Brother his

You haue this Day sore troubled me,  
and greatly done amys:

39. You

39. You haue also made mee to stinke  
before them of the Lande,  
The Cananites, and Pheresies  
when they this vnderstand:  
40. I beinge fewe, in number small,  
not able to resiste,  
They shal together toyne themselves  
and slay me as they list.  
41 So shal I be and al my house  
bestropt for euermore  
Should bee (sayde they) wyth sister deale,  
as wyth a common Thore?

## The Contentes of the

### XXXV. Chapter.

*How Iacob vnto Bethel went,*

*and Images did hide,*

*And Earynges eke vnder an Oke*

*that Sichein is beside.*

*Deboras death. How Rahell dyed*

*in trauell by the vway*

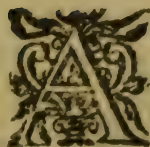
*Is here exprest and how Ruben*

*wyth fathers Lemman lay.*

*How Isaac fel sicke and dyed,*

*this Chapter shal bewray.*

(a) God is euer  
at hand to suc-  
cour hi in  
their troubles



And (a) God to Iacob sayd, arylse now  
and by to Bethel go,  
And there prepare thy selfe to Dwell,  
an Altar make also

2 To God that vnto the appear'd

when Elau thou fled fro

Then

Then Jacob to his household spake  
and all that with him were:

Away w<sup>th</sup> your straunge Gods (sayeth hee)  
that are among you there.

3 Hensforth be cleane (a) your Garmentes chaunge,  
for now we w<sup>ll</sup> arise,

And by to Bethel wil we goe  
and make (in humble wise)

4 An Altar there vnto the God  
that heard me in the Day

Of trouble myne: and was w<sup>th</sup> me  
where as I went the way.

5 They gaue to Jacob those straunge Gods  
that they in handes did beare,

And al (b) those Ringes which in their Eares,  
they wanted for to weare:

And hee them hid vnder an Oke  
Which was by Sichem there:

6. Thus when that they departed were,  
and on their Journey gon,

The Townes, and Citties round about  
God sent a feare bypon:

7. So that they did not make pursute  
to follow any Man.

Whereby they saulself came to Luz,  
in Lande of Canaan.

8. And there an Altar Builded hee  
and so did call the place

The God of Bethell: for because  
God of his mighty Grace

Did there appeare, satch time hee fled  
from Brother Esaus Face.

9. But Deborah, Rebeccas Nurse  
by Deatch had such a Stroke,

[a] That by  
this outward  
act they shold  
show their  
inward Repen-  
taunce

(b) For there-  
in vvas some  
signe of super-  
stition.

As after

As after Death shee buried was  
beneathe vnder an Oke.  
10 This Oke did stand beneathe Bethell  
and they the Oke did cal  
The Oke of Lamentation  
to be so knowne of al.  
11 And God to Jacob once agayne  
appeared and did say  
When from Mesopotamia  
Jacob was come away  
12 God blessed hym and sayd: thy name  
is Jacob now I see,  
Thou shalt no more be Jacob cald  
but Israel named be  
13 God bad him grow and multiplie:  
for I wil make; sayth hee,  
That People great and mighty Kinges  
shal growe and sprynge from thee  
14 And eke the Land which I did giue  
to Abraham before  
And to thy father Isaac  
and his, for euer more  
15 That same Land will I giue to thee  
and to thine after Seede  
So God from Jacob did (a) ascend:  
and it perforce in deede,  
16 And in the place where God thus spake  
Jacob set vp a stone,  
To be a marke, and powred oyle  
and drynke offryng thereon  
17 And so the place where God thus spake  
he Bethel did it cal,  
Whych is to say, the House of God  
to vnderstand wythall.

Jacobs name  
is chaunged

Cap. 32. 39.

(b). As god is  
said to descend  
vwhen he she-  
veth some  
signe of his  
presence: so he  
is said to ascēd  
vwhen the vi-  
sion is ended.

As they

18 As they from Bethel traueiled  
to Euphrata the way,  
which signifies the house of Breake,  
as vnderstand we may:

And Bethel it is also,  
th' Interpreters do say.

19 When they with in (a) a field bredech were,  
then so beset the case,  
That Rabel beyng great wth Chylde  
in painful trauel was.

20 And in the perill of her payne  
the mydwife to her said:

This Sonne is thynne, sayd she also  
therefoze be not afraid.

21 Then as her soule departing was  
and that she nedes must die:

The Child with Trauell that she brought,  
shee named Benoni,

22 Benoni the soune of sorrow  
is so to vnderstand:

But Iacob cald him Beniamin  
the Sonne of the right hand.

23 Thus Rabel dyde and buryed was  
euen in the way they went

To Euphrata, or Bethel,  
and there wth good entent

24 Did Iacob set vppon her graue  
a stone the same to how,

Which Rabels Graue stone called is  
for passers by to know.

25 And Israel departed thence,  
and pitched by his Tent

Beyond the Tower of Eder  
whereas to dwel he ment.

(a) The He-  
breue vwoord  
signifieth as  
much grounde  
as one may go  
from bayt to  
bayt vvhich is  
taken for halfe  
a dayes iour-  
ney.

The birth  
of Benjamin

Cap 48. 10.

(c) The auncient  
fathers vsed  
this Ceremonie  
to testify theyr  
hope of the re-  
surrectio to co-  
me vvhich vvas  
not generallye  
Reuealed,

## The Contentes of the

XXXVI. Chapter.

*Esau departeth with his wyues,  
and Cattell good and bad,  
Iacob and hee are very rich  
good cause they haue to glad.  
Esau doth dwel upon Mount Seir,  
it pleased so his mynde,  
And Iacob yet in Canaan  
doth tarye styll behinde.*

**A**ND Esau tooke his wyues, his Sonnes,  
and Daughters that hee had,  
his Household Soules, his Gooddes, and al  
his Cattell good and bad.

2 And all the Substaunce hee had got  
in Land of Canaan,

And (a) went into a Countreie of  
from Iacobs face as chan.

3 Because the Riches of them both,  
was much and very great:

They might not well together dwell  
for wby, the Countreies seate

4 Wherein as straungers they both were,  
could not them both receaue:

So Esau went vnto mount Seir  
to dwell, and tooke his leaue.

[a] Herein  
appereth gods  
prouidence  
vvhich causeth  
the vicked to  
giue place to  
the godly that  
Iacob might  
enioye Canaan  
according to  
gods promis.  
Cap. 13. 6.

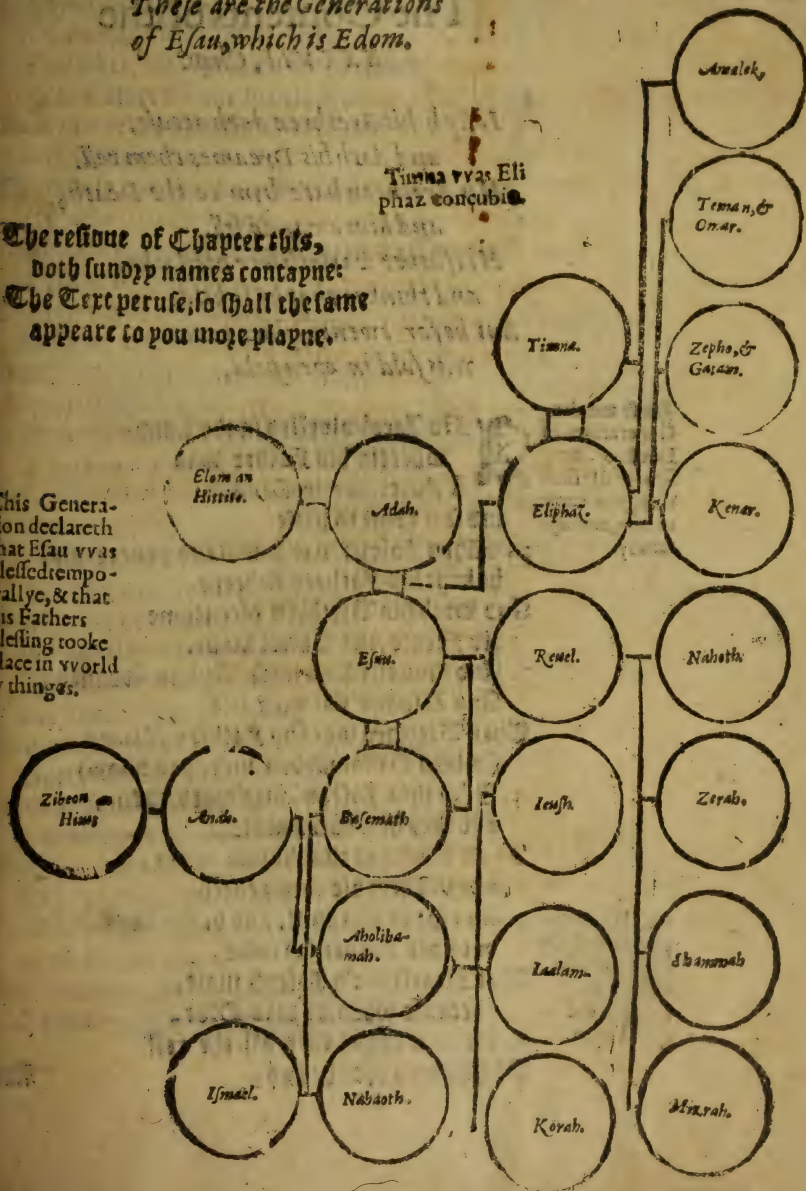
These

*These are the Generations  
of Esau, which is Edom.*

The residue of Chapter this,  
doth sundry names contayne:  
The Text peruse, so shall the same  
appeare to you more playne.

This Generation declareth  
that Esau vvas  
blessed tempo-  
rallye, & that  
his Fathers  
blessing tooke  
place in vworld  
ly thinges.

Tirna vvas Eli  
phaz concubio.



## The Contents of the

XXXVII. Chap.

*Joseph his Brethren doth accuse,  
and doth his Dreames them tell.  
His Brethren hate hym to the Death,  
and him away do sell.  
His father wayleth sore his lacke,  
and thinkes that he is kild,  
But he for twenty syluer pence  
was sold in open field.*

These are the  
Generations of  
Iacob or the  
Story of such  
things as came  
to him, and hys  
family.

**A**ND Iacob dwelled in the Land  
wherein his Father was  
A Forreiner in Canaan:

and so it came to passe

2. When Joseph was seuentene yeares old,  
he kept his Fathers Sheepe,

And with his Brethren oftentyme  
did Reate, and Cattel keepe.

3. And thus the Lad with Bilhas Sonnes  
And Zilphas Sonnes also

That Brethren were by Fathers Wives,  
(which Handmaydes were you know)

4. I say this Joseph, was with them,  
and they him hated much:

In all Thynges that he said or did,  
agaynst him did they grutch.

5. And spake him euill, and he the same  
vnto his Father (a) tolde,

But Israell lou'd Joseph more,  
(because when he was Dide,

6. He hym begat then all the rest  
Of Childezen that he had,

(a) He com-  
playned of the  
euill yvordes  
vvhich they  
spake & did a-  
gainst hym.

And did a partye Coate him make:  
of Colours Lyght and Sad.

7. And when his Brethren did perceyue  
theyr Fathers Loue was more  
Went towardes him then vnto them  
such Palyce was in soze.

They could not speake to him in peace,  
it greued them so soze.

8. And when yonge Ioseph Dreame a Dream  
he had delight to (a) tell

The same vnto his Brethren all  
thinking to please them wel:

But they in hatred grewe the more,  
theyr mischief was so fell.

9. Sayd hee, good Brethren send your Care,  
I pray you vnto me,

And heare this Dreame which I haue Dreame,  
lette so your pleasure be.

10. Behold, me thought we were in Fielde,  
bynding our sheaues together:

Such tyme as men to Haruest goe  
in season fayre of Weather.

11 And Lo, my Sheafe arose vpright,  
and stode vpon the Grounde,

Your Sheaves obeisaunce made to mine,  
in compasse standinge Rounde.

12. Shalt thou then bee our Kyng (sayd they?)  
or Subiectes thine vs make?

And thus they (b) hated him the more,  
for Dreames, and Wordes hee spake,

13. And yet hee dream'd another dreames,  
as oft hee did before:

And then vnto his Brethren sayd,  
I haue dream'd one Dreame more,

(a) God re-  
ueyled to him  
by a Dreame  
What shoulde  
come to passe,

(b) The more  
that god she-  
vveth himsele  
fauorable to  
his, the more  
doth the mali-  
ce of the vvic-  
ked rage a-  
gaynst them!

14 He thought I sawe the Sunne, the Moone,  
and Starres eleuen that be  
In lowlye soyt and humble wise  
obeylaunce make to me.

15 And he this Dreame his father told,  
his brethren beyng by,

a) Not despising the vision  
but seeking to  
appease his  
brethren

His father then (a) rebuked hym,  
and sayd vnto him: why?

16 What is this Dream which thou hast dream'd  
Shall I then liue to see,

That I, thy Father, and my sonnes,  
shal fall on ground to thee?

17 Hys brethren all did hate him soyes,  
and were to hym vnkynd,

b) He knewe  
that God vvas  
Auctor of the  
dreame, but he  
vnderstoode not  
the meaning.  
[c] This Israel  
was Iacob,  
their father

But yet his father (b) noted wel  
this saying in his mind,

18 His brethren then to Sichem went,  
to kepe theyr fathers sheepe,

Said Israel Ioseph vnto,  
do not thy brethren keepe

19 My sheepe in Sichem, and my flocks?  
I wil the send assot

Who answered, Lo, here am I:  
his Father said, then goe.

20 And see whether al thinges be well  
wyth Brethren thynne or no:

And whether that the sheepe be wel,  
come backe again and shew.

21 And so he sent him from the Vale  
of Hebron where he was.

And he to Sichem went the way:  
but so beset the case:

22 A certaine man by chaunce him found:  
so Ioseph went astraye,

And

And wandered by and downe the fieldes  
and mysted on the way,

23 And then the man thus asked him,  
what seekst thou this Day?

I seeke my Brethren, tel me where  
they sheepe do keepe I pray.

24 They are departed hence (saide he)  
for thus I heard them say:

Let vs now vnto Dothan goe,  
and none of them sayd nay.

25 Thus Ioseph then them after went,  
and them in Dothan found:

And when they him beheld farre of  
they stampt theyr feete on ground.

26 And councelled among themselues  
agaynst yonge Ioseph so,

That they would rid hym of his life  
and (a) kil hym ere they goe.

27 For one vnto another sayd,  
this Dreame comes at last:

Let vs bereue him of his Life,  
and in some Pitte him cast.

28 And we will say, a wycked Beast  
made him a pray to be,

Then of his dreames what wil become  
the sequel we shal see.

29 When Ruben heard what Brethren ment,  
he Ioseph did conuey,

Out from theyr hands, bys Lyfe to saue  
and thus to them did say.

30 Good Brethren, let vs not him kill  
ne let vs shedde his bloud,

But cast hym in the pit that's here  
if you shal thinke so good.

[a] The Holie  
Ghost coue-  
reth not Mens  
faultes, ai doe  
vaine Writers  
vvhich make  
versue, vice.

Cap.41.27.

31 But lay no hand on him sayd he,  
whereby to do him payre,  
All this he sayd, Ioseph to ridde  
to father backe agayne.

32 And so it hapt when Ioseph came  
his Brethren them amonge,  
They stript from him his partie Coate  
and then wiche thrust and chrong

a] Their Hypo-  
crisy appeareth  
in thys that  
they feared  
Mau more the  
God.

33 They cast (a) him in an emptie Pic  
wherein no water was:  
And then they sate them downe to eate  
their Bread vpon the Grasse.

34 And as they lifted vp their eyes,  
they did behold and see,

Of Ismaelites from Gilead  
that came, a Compante:

35 With Camels great that loaden were,  
with Balme, with Myrrre, and Spyce:  
Which going were to Egypt downe,  
the same to sell for pryce.

36 And Iudah to his Brethren sayd,  
what shall it doe vs good

Our Brother Ioseph for to kyll  
and secret keepe his blood?

37 Let vs go sell him to these men  
that downe to Egypt go,

And let vs lay no handes on him,  
hee is our flesh, you know:

At Iudahs wordes they were concēt  
and all agreed did so.

38 And as the Merchantes passed by,  
they out from Pye him drew,

And sold him to those Ismaelites  
whom they before nere knew.

39 For twentie silver pieces fine  
young Ioseph haue they bought,  
And downe to Egypt haue those men  
this Ioseph safely brought.

40 But when that Ruben came agayne,  
and look't into the Pyrr  
And found not Ioseph there he left,  
hee rent his clothes at it.

41 And went agayne his Brethren to,  
with hearty cheere, and sad.  
Saying, Ahlas, where Hal I go,  
for yonder's not the Lad.

42 And they consulted with themselves  
to slep and kyl a Goate,  
And in the blood thereof did dyppe  
their brother Iosephs coate,

43 And sent the same with blood embzwd  
their Father for to shewe,  
And sayd, behold, this haue (a) we found,  
is this thy Sonnes or no?

44 The Coate he knew, and cryde, Ahlas,  
with teares on face besprent,  
A wicked Beaste hath kild my Sonne,  
and him in pieces rent.

45 Then Iacob rent and coare his clothes,  
and Sackcloth did put on,  
And gyrded it about his loynes,  
thinking his Sonne vpon.

46 Thus Iacob sorowed for his Sonne  
a season very long,  
His Sonnes and Daughters dyd by ryle  
to comfort him among.

47 But he no comfort wold receaue,  
but sayd: into the Graue

[a] to vvit, the  
Messengers  
vvhich vvere  
sent.

Cap. 44. 37.

(a) Or, I vyll  
mourne for  
him so long as  
I liue.

Will I goe downe vnto my Sonne,  
and there my (a) Mourninge haue,  
There could no counsell him perswade  
his Cheekes from Teares to saue. }

48. In Egypt now was Ioseph soules  
to (b) Potiphar by Name:

(b) This Poti  
phar vvas an  
Eunuch vvhich  
vword doth not  
alvays signifie  
him that is gel  
ded, but also  
him that is in  
some high dig  
nitie.

A Lord of Pharaons House was hee,  
and Stewarde of the same.

## The Contentes of the

XXXVIII. Chap.

Cap. 39. 1.

*The Trespas of Er, and eke of Onan,  
the vengauce of God that came thereuppon.  
Iudah wyth Thamar, dyd lye agaynst ryght,  
Thamar reprovde hym in euery Mans sight.*

(c) Moyes  
describeth the  
Genealogie of  
Iuda, because  
the Messias  
should come  
of hym.



And that time went (c) Iudab downe  
which Iacobs fourth Sonne was:  
Leaving his Brethren him behinde,  
and so it came to passe

2 He turned into one Hirah  
that was a Dollampte,

Where Shrahs Daughter he espyde  
who was a (d) Cananite.

(d) Whiche  
Affinitie not  
vwithstanding  
vvas condemn  
ed of God.

3 The which hee tooke vnto his wyfe,  
no tyme did hee defer,

Shee did conceiue and bare a Sonne,  
and he did name him \*Er.

\*The byrth of  
Er.

4 In tyme againe conceived shee  
and so a Sonne forth brought

\*The byrth of Onan.  
And he did \*Onan call that Child,  
which hee so dearely bought.

5. And yet agayne conceived Shee,  
and bare another Sonne,  
Whom shee did \* Shelah call by name,  
in Chezib, this was donne.

\*The birth of  
Shelah.

3. Then Iudah Chamar tooke for wyfe  
to Er his first bozne sonne,  
Whom God did slep for wickednesse  
that this same Er had donne.

7 Sayd Iudah to his second Sonne  
that Onan was to name,

Goe thou in to thy brothers wife,  
and marry thou the same:

8 That thou maist stirre and (a) Seeke by rayse  
to brother thpyne that's gone.

But Onan thought wythin hymselfe  
by her for to rayse none

9 And therefore when to her he wente  
he did not that he ought:

But let it fall vpon the ground  
and so it came to nought.

10 Which thinge so sore displeased God  
as made his anger grow,

And as his brother he had slaine  
he killed him also

11 Then Iudah vnto Chamar said,  
remain (b) a Widowe still

At home with in thy fathers house

13 God hath wrought his wil

12 And tyl that Shelah my ponge sonne  
a man growne able be.

Let Death do hym pzeuent also  
as brethren his, you see.

So Chamar to her Fathers house  
went home and lyued free.

In tract of tyme the Daughter of  
this Shuah, Iudas wife

[a] This order  
was for the  
preseruacion  
of the stocke,  
that the Child  
begotten by  
the second  
brother should  
haue the name  
and inheritau-  
re of the first:  
vvhich in the  
new testament  
is abolyshed.

(a) For she  
could nor ma-  
ry in any other  
family so long  
as Iudah  
would retaine  
her in his.

By course of yeres fell very sicke  
 and did depart this Lyfe,  
 14 And when that Iudahs mourning time  
 was past and euerrunne  
 He went vnto his sheepehearers,  
 to see what should be done.  
 15 And tooke with him Hiram his friend  
 that of Doollan was.  
 And as they went to Timnah ward  
 it so became to passe,  
 16 That one to Chamar went, and saide,  
 thy Father now in Law  
 Goes by to sheere his flockes of sheepe,  
 what I haue said, I sawe.  
 17 Then Chamar put those garments of  
 shee wanted was to weare:  
 Which was such as Maides as Widowes vse  
 vpon them for to beare,  
 18 And with a bayle her selfe bewrapped  
 of none for to be knowne,  
 Because shee sawe how Iudahs Sonne,  
 yonge Shelah now was growne,  
 19 And was not giuen as promise was  
 her Husband for to be.  
 Shee satte her downe where two Pathes were,  
 that Iudah might her see:  
 20 And as he passed on the way,  
 he Chamar did espye:  
 Supposing her a common Fylch  
 as by the way doth lye:  
 Shee had her face so couered  
 he could her not (a) descry.  
 21 And Iudah turned to the way  
 Whereas she was, and sayd,

(a) God had  
 yvonderfully  
 blinded him  
 hee could not  
 know her by  
 her talke.

}

Impr

I pray thee, let me lye wyth thee,  
thy payne shalbe well payd.

22 What wylt thou giue me then, said shee,  
If I to thee agree?

I wil a Kid send of the Goates,  
and gyue the same to thee.

23 If thou wilt leaue with mee a Pledge  
til thou the same do send,

I will accomplish thy request,  
and show my self thy friend.

24 What is the Pledge I shall the giue?  
let me that vnderstand:

Thy Sygnet and thy Cloake, sayd she,  
and Staffe that's in thy Hand.

25 And so he gaue it her to Pledge  
and shee therewith content,

Wyth her he lay, she then conceiu'de:  
so home wyth Child shee went,

26 And did put on her Widowes Weede  
her Mayle aside she layd,

And after this did Iudah send  
a Kid as he had sayd.

27 And (a) Hirah was the messenger,  
his Neighbour and his friend,

And bad her shoulde the Pledge bringe backe  
that shee by him woulde lend.

28 But when hee came, hee found her not,  
the Woman shee was gone.

Hee asked of the People by,  
(Sayd they) we heard of none.

29 Where is the Whore that sate (sayd hee)  
here by the hye way side?

We saw no Whore sitte here, (sayd they)  
so backe agayne hee hyde.

[a] That hye  
vickednes  
might not  
bee knowne  
to others.

30 And vnto Iudah came and sayd  
I can not find her out,  
The Men of that place alio saide,  
no Whore was there about.

[a] He feareth  
man more the  
God.

31 Said Iudah then, let her it take  
lest (a) shame to vs redownde:  
Behold by the I sent this Kid,  
and thou hast not her found.

32 When as three Donches were gone and past,  
one vnto Iudah said,  
Behold, thy Daughter Thamar now  
a Whorish part hath plaid.

33 And wyth the same conceived is  
and great wyth Child is she

[b] We se that  
the Lawe  
vvhich vvas  
vwritten in  
mans hart  
taughte them  
that Whoredō  
should be pu-  
nished vwith  
death albeit  
as yet no Law  
vvas geuen.

Shee shal be (b) bzent, said Iudah then  
do bring her forth to me.

34 And after when they brought her forth,  
shee vnto Iudah sent

(That was her Father by the law,  
who sayd she should be bzent)

35 Sayd she, the man to whom these thynges  
do a pertaine by right,

By him am I concey'd with Child,  
by powre of natures might.

36 And said also, I pray thee looke,  
whose these three thynges should be,  
The Seale, the Cloake and eke the Staffe  
that here thou seest with mee.

37 Then Iudah knew the Tokens well,  
and sayd before them al,

(c) That is she  
ought rather  
to accuse mee  
then I hir.

Shee is far (c) righteous more then I,  
the deede it selfe proue shal.

38 For shee thys thyng hath donne (sayd he)  
because Shelah my Sonne.

38 I did not geue to be her sere,  
as I ought to haue done.

And so he neuer (a) knew her moze  
his dayes vnder the Sunne,

39 And when the tyme of Byrch was come  
he should deli'ured be:

Beholde, there was within her Wombe  
two Twinnes did disagree:

40 For in her Trauell one of them  
did first his hand put out:

The Midwyfe then a redde Threed toke,  
and bound it round about.

41 Saying, this is the first come forth:  
but when the Childe pluckt (b) backe

his hand agayne into the wombe:

his Brother was not slacke,

42. But pressed forth and first was borne  
whereat the Midwyfe sayd,

What Separation hast thou made?

and she therewith dismayd

43 Sayd, how hast thou (c) broken the Breache  
vpon thee in such wise?

And so be (d) Pharez called was

as best them did deuise

44 And after came his Brother forth  
the Threede about his hand

Of colour Red, and he was namde  
Zarah to vnderstand.

a) For the Hor-  
rer of the sinne  
condemned  
hym

b) Their hai-  
nous syn was  
signified by  
this most ruous  
Birth.

c) Or the sepe-  
ratio betwene  
thee and thy  
brother.

The birth of  
Pharez.

d) Phares in  
Hebrevv  
signifieth, de-  
uided.

The e) The birth of  
zarah

Whi

The Contentes of the

XXXIX. Chapter.

**G**od prospereth Ioseph in eche thing,  
where he a Bondman is:  
His Maisters VVyse entiseth him  
with her to doe amis.  
By her he falsly is accusde,  
and into Prison cast:  
But God his mercy doth extend  
and setteth him free at last.

Cap. 38. 48.



Now Ioseph was to Egypt brought  
by those that Marchantes were:  
To one of Egypt they him solde,  
whose name was Potiphere:  
2 This Potipher an Eunuche was,  
and one of Pharos Lords:

And of his House the Steward chiefe  
and kept the Kinges Records.

a) The fauour  
of god is the  
fountayne of  
all prosperity.

3 But stil the (a) Lord with Ioseph was  
so that he prospered wel,  
For euery thing he tooke in hand  
did all the Rest excell:

Thus in his Maisters house did he  
continue stil and dwell.

4. Vps mapster the Egyptian  
did see and vnderstand

b) Because  
god prospere  
him, & so hee  
made religion  
to serue his  
profite

That God made all thinges prosper wel  
which Ioseph toke in hand.

5 Did make him (b) Ruler of his House,  
and gaue him charge of all,

And

And euery one obedient was,  
and came at Iosephes call.

6 He fortun'd from that tyme forth  
his Maister did him make

The cheerefull Ruler of his House  
God (a)blest him for his sake.

7 God blest his House and al he had  
both in the Field and Towne:

His Maister (b)toke no comptes of him,  
but walked by and downe:

8 Haue onely on the Bread bee Eate:  
such fauoure Ioseph found,

And Ioseph was a Goodly Man  
as went vpon the ground.

9 That in so much his Maisters Wyfe  
her Ties on Ioseph cast,

And did desire the vse of him  
to lye with her at last.

10 But he refused so to do,  
and said, Maistrisse, behold,

My Maister left hath in my Handes  
his Substaunce and his Gold:

11 Him selfe not knowes what he hath put  
of trust into my Hand:

And there is none in fauour moze  
then I, ye vnderstand:

12 He yet hath he kept any thyng  
from me that he doth knoe

But onely you, who are his Wife,  
as reason would it soe.

13 How can I then thus wickedly  
accomplishe your desire

Agaynst (c)my God to do such Synne?  
do not the same requyre.

a) The vicked  
are blessed  
by the compa  
ny of the god  
ly.

b) For he vvas  
assured that al  
thinges shoulde  
prosper vuell  
therfore he  
eate and drake  
& toke no care

c) The feare of  
God prefer  
red him agaiſt  
her continuall  
Tēptations.

- 14 Yet notwithstanding Day by Day,  
 He Ioseph still besought,  
 But he Refused so to doe,  
 and let her speach at nought.
- 15 And did as much as lay in him  
 her company refrayne  
 Because he would not lye with her  
 nor heare her babling vayne,
- 16 It hapned on a certayne Day  
 that Ioseph could not chuse  
 But come whereas his Maistris was,  
 he might not then refuse.
- 17 Because he busynesse had to doe  
 his Maisters House within,  
 And none of al the House was by,  
 saue she that ment to Sinne.
- 18 She caught his Garment fast in hand  
 and frendly to him sayd  
 I pray thee Ioseph sleape with me,  
 but he the same denayed,
- 19 And left his Garment in her hand  
 and fled, and got him out:  
 She seying this, her people calde  
 to come her rounde about.
- 20 And sayd, be hold, my Husband hath  
 an Hebreu hither brought:  
 To doe vs shame and villanye,  
 the Clerlet now hath sought.
- 21 For he into my Chamber came  
 with me for to haue slept:  
 I (a) Cride aloud as ye haue heard  
 whereat away he leape.
- 22 And left his Garment hym bebynd  
 the which shee then by layd,

a) This declar-  
 eth, that  
 where incon-  
 tinency is, ther  
 vnto is ioyned  
 extreme impu-  
 decy & craft

To kepe

To kepe until her Lorde returnde,  
to whom with Tears she sayd:

23 This Hebrew which thou shalt home broughst  
came in to do me shame,

And sought my honoz for to spoyle,  
and reauie me of my Name.

24 But when I lifted vp my voyce,  
and Cried that al might heare:

He left his garment hym behynde  
and fled away for feare.

25 His Maister hearyng this of her,  
beleued al she sayd,

And beyng wach he Ioseph toke  
and hym in Prison layed.

26 In place where Prisoners of the Kinges  
in Fetters laye fast bound:

Thus Ioseph there continued  
in Prison vnder Grounde.

27 But yet the Lord with Ioseph was  
and mercy did him shew,

And got him fauour of the Lorde  
that did the Prison owe.

28 And he that keeper was therof  
to Ioseph did comie

The charge of al the Prisoners there  
to doe as he thought fit.

29 For why, the Keeper medled not,  
but wel did vnderstand

That God did prosper eu'ry thing  
That Ioseph toke in hand.

The

## The Contentes of the

X L. Chapter

**T**He Butler and the Baker both  
are into Prison throwne:  
And ech of them did Dreame a Dreame  
and Ioseph made it knowne.

**A**nd after this, it chaunced so  
that Pharo angry was  
With Baker his, and Butler eke,  
whereby it came to passe,

2 That he to Ward committed them  
where they in Prison lay

a) God vvor-  
ked many vvō  
derful meanes  
to deliuer  
his.

In that same place where (a) Ioseph was  
as ye tofore heard say.

3 Thus were the Kinges two Officers  
in Prison bound with paine.

And Ioseph had the charge of them  
whyle they did there remayne.

Cap. 41. 14:

4 It happened that both these men  
in one Night beyng sad

In sleepe did Dreame, and ech Mans Dreame  
a sundry meaning had.

5 When Ioseph came as he was wont,  
in morning them to see,

He them beheld wch beaup cheere,  
why be ye sad, sayd hee?

6 Wee haue this Night, sayd they to him,  
Dreame'd eche of vs a dreame,

And haue no body to declare,  
what these our Dreames do meane.

7 Do not Interpretyngs belonge,  
to (a) God, sayd Ioseph than:  
Yet tell it me: the Butler first,  
to shew his Dreame began,  
8 And sayd: He thought before me stood,  
a Wyne that Buddes did beare:  
And in the Wyne were Braunches thre,  
that al bebloomed were.  
9 And after Bloomes came Blossoms forth,  
and Grapes at last did growe:  
And with my hand those Grapes Iooke,  
that rype were to the how:  
10 And wronge them into Pharos Cuppe,  
and Wyne therof did make,  
He thought I gaue the King the Cuppe,  
and hee the same did take.  
Sayd Ioseph then, I (b) wil the same  
interprete for thy sake.  
11 Those Braunches three, are these three Dayes,  
that with this Day shal fall.  
In whych the King shal liue the vp,  
and giue thee there withall  
12 Thyne Offyce that before thou hadst:  
and thou shalt giue also,  
The King his Cuppe as thou were wont,  
and so in fauour grow.  
13 But if thou chaunce to thinke on me  
when thou art in good case,  
Thy mercy then bypon me shoue,  
I abyding in this place.  
14 And put the King (c) in mind of me,  
and bring me out from hence,  
For in this Dungeon, was I cast,  
not guilty of offence.

a) Or, can not  
god raise vp  
such as shall  
Interpret such  
things

b) He was as-  
sured by the  
Spirite of god  
that his inter-  
pretation was  
true.

c) He refuseth  
not the means  
to be deliuered  
vvhich hee  
thought God  
had apoynted.

15 I am an Hebrew borne by byrth  
and solne away was I.  
And chopt and charye as Bondslaves bee  
this wretched life to crye.

16 Now when the Baker saw and heard  
the Butlers Dreame was good,  
He also went to Ioseph to shew  
his Dreame, as he there stoode:

a) Or as some  
Reade, Baskets  
ful of holes

17 He thought (sayd he) vppon my head  
three a) wicker Baskettes were,  
And in the vppermost of thye  
was sundry bakke Meates there.  
And for the Kyngs me thoughte I did  
these Cites and Baskettes beare.

18 And yet me thought the Byrdes diuerse  
and fill vpon them self,  
And out of Baskets did they eat  
which was vppon my head.

b) He sheweth  
that the Minis-  
ters of God  
ought not to  
conceale that  
vvhich God re-  
ueleth vnto  
them.

Said Ioseph (b) then: this signifieth  
thou shortly shalt be Dead:

19 The Baskettes three are dayes yet three  
that with this Daye shalt be  
For thys Daye three Dayes shall the Kinges  
take of thy head from thee:

20 And that thy Carcase hope alose  
and hange vpon a Tree,  
And Byrdes that flye shall eat thy fleste

c) Which vvas  
an occasion to  
appoynt his of-  
ficers, and so to  
examine the  
that vvere in  
Pryson.

that we vpon thee see  
21 It hapned that the same thyrde Daye  
was (c) Byrth day of the Kinge,  
Whereon he feasted all his Men  
with cheare and Bankettinge.

22 And that same Daye he did liff v-  
the heads of both those twayne

The Butler and the Baker eke  
whiche Prisoners did remayne.

23 And so the Butler to his Place  
hee did eke sones restore:

And toke the Bakers Head him froe,  
his Seruauntes al befoze.

24 The Butler gaue the King the Cuppe,  
appoynted to that Place,

The Baker hangde as Ioseph sayd,  
So all things came to passe.

But yet the Butler did forget  
pooze Iosephs heauy case.

## The Contentes of the

XLI. Chap.

*King Pharos Dreames expounded are,*

*by Ioseph, Iacobs Sonne,*

*Chyefe Ruler is he made of all,*

*in Egypt to be donne.*

*And Pharo chaungeth Iosephs name,*

*and gyues a VVyse to hym.*

*By whom he had two Sonnes: to wit,*

*Manass and Ephraim.*

**A**nd two peeres after it besel;  
that Pharo (a) Dream'd a Dreame,  
He thought he stode a Ryuer by,  
and sawe come from that Streame

2 Seven Ryne that fatte and goodly were,

Which went befoze his face,

Into a Meadow layze and Greene,

wherin they fedde apace.

(a) This Dreame was not  
so much for  
Pharao as to  
to be a meane  
to deliver Ioseph and to  
provide for  
his Church.

3 And after them, Seuen other Kynne  
came by that Riuer fro,  
That very Leane and Feeble were,  
il fauored to the shewe:  
4 Which stood the other fat Kynne by,  
vpon the Riuer syde,  
And these Leane hungerstarued Kynne  
with bare and pilled Hyde  
5 Did eate by all the wel fed Kynne  
that nothing did remayne:  
And Pharo wak't and fel asleape,  
and so did (a) Dreame agayne,

a) All these  
meanes God v  
sed to deliuer  
his seruaunt  
& to bring him  
into fauoure &  
auctority

6 And in the same him thought to see  
vpon one stalke to grow,  
Seauen Eares of Corne both full and large  
That Räcknes great did show.  
7 He sawe come by Seuen other Eares  
that slender were and thynne  
Beblasted with the Easterne wynd,  
as Scorched they had bene.  
8 And these last Seuen deuoured cleane  
the goodly Seauen that grew,  
And Pharo wak'te and look't about  
t'was but a Dreame, he knewe.

b) This feare  
vvas enoughto  
teach him that  
this vision vvas  
sent of god.

9 But yet when that the Day was come,  
his (b) spirite was troubled soze.  
His Seruautes sent he forth, and sayd,  
bryng hither me befoze  
10 The Wisemen & the Southsayers  
that be within the Land:  
And when they came, the Dreame he Dream'de  
he made them vnderstand,  
11 And what the meaning therof was  
of them he sayne wold know

But (a) none of them Interprete could  
nor meanyng therof show.

12 The Butler sayd vnto the King,

I (b) call to mynd this daye,

A Breach of promise that I made  
when I in Prison lay.

13 Such tyme as Pharo angry was  
and me to Prison sent,

And when the Baker of his House  
a Prisoner with me went

14 Thus when we both in Dongeon were,  
it chaunced in one Nyghte

That eche of vs did Dreame a Dreame  
which after fel out right.

15 There was with vs a sayre Ponge man  
that was an Hebre whozne,

Who Seruaunt to the Marthal was:  
we nere him saw befozne.

16 To whom we told our seu'ral dreames,  
and he (c) agayne to vs

(As afterward the same fell out)  
the truth did then discusse.

17 I was restozed (as he sayd)  
to Office myne agayne,

And eke the Baker hanged was,  
as he declared plaine.

18 Then Pharo sent and did commaund  
this (c) Ioseph for to haue:

Forthwyth from Prison they hym brought  
out from that filthy Caue.

19 And Ioseph then did shawe himselse  
as was that tyme the gypse:

And better Clothes did put him on  
and went in cleanly wise.

a] The Wise of  
the World vnderstand not  
Gods secrets  
but to his Ser-  
uantes his vwill  
is reuealed.

b] Hee confes-  
seth his fault a  
gaynst the King  
before he spea-  
keth of Ioseph

(c) The vrie-  
ked seeke to  
the Prophets  
of God in their  
necessitie, vvhō  
in their pros-  
perity they ab-  
horre

20 So when he came the King befoze,  
the King to Ioseph spake,

I haue (quoth he) late Dreame'd a Dreame,  
but none can truly make,

21 Interpretacion of the same:  
but yet I haue heard tell,  
That when a Dreame is told to thee,  
thou canst declare it well.

22 Then Ioseph to King Pharo said,  
my Lord the King shall see

(a) As though he wold say:  
if I interpret thy Dreame, it  
commeth of God and not  
of me.

That (a) God shal geue an Answer good  
to Pharo without me.

23 Sayd Pharo in this Dreame mee thought  
I stode a Riuer by,

From whence there came .vii. Goodly Kine  
wel Fleshed to myne Eye

And in a Bedowe did they Feede,  
which was the Riuer ny:

24 And after them I saw come forth  
out from that running Brooke

Seuen other Kync both Doze and Leane  
and ill vppon to loke.

25 Such as befoze I neuer saw  
wtchin th' Egyptian land,

So thynne, so bare, so pin'de away  
scarce able were to stande.

26 And yet these seuen il fauor'd Kync  
that Staruelynges were and leane,

Did Eate vp all the vii. fat Kync  
that goodly were and Cleane.

27 And when they had deuoured them  
a man could not perceiue

That they had Eaten them: soz why,  
their Bellies stil did cleane

28 Unto they? Backes in Starueling soze,  
as when they did begynne:

So Leane were they, so ill to see,  
so pynd, pooze and Thinne.

29 I did awake, and Dzeam'd againe  
and then me thought I sawe

Seuen Eares spring out of good full Cozne,  
bypon one Scalke oz Straw.

30 And after them sprang out also  
vil withred Eares of Cozne,

So thyn, and blasted with the Wynde,  
woyse Cozne was neuer bozne.

31 And those vil Eares that withred were  
and blasted with the Wynde

Deuoured by the Seuen good Eares,  
and nothing left behynde.

32 This haue I told my Southslayers  
and Wyse men of my Land:

But they hereof can nothing tell  
ne ougher do vnderstand.

33 Then Ioseph vnto Pharo sayd:

both Pharoes Dzeames (a) are one:

And God both shew what he wil doe  
to Pharo euen anone.

a) Or both his  
dreams tend  
to one ende.

34 The Seuen good Wyne do signify  
Seuen Yeares that happen shal:

The seuen good Eares are Yeares also  
but one Dzeame is it all.

35 Lpkewyse the Seuen ill fauored Wyne  
that after them came forth,

That were so Leane, so pooze and thynne,  
appearing nothing worth:

36 Are eke seuen Yeares: the blasted Eares  
of cozne that did appeare .

# Cap 41. GENESIS

Shalbe Seuen Yeeres of Dearth so great,  
as Eare did neuer heare.

37 This is the thing that I haue sayd  
before my Lord the King,

And God to Pharo hath declared  
what he to passe will bring.

38 Behold Seuen Yeeres of Pleney great  
in all the Land shalbe:

And after them agayne shall ryse  
Seuen Yeeres of Dearth.

39 Wherein such Famine shall abound,  
and byng the Land in Thrall

That those Seuen Yeeres of Plenty great  
shall be forgot of all

40 Thus Famine shall consume the Land  
that none remember shall

The plenty past, by reason of  
the Hanger that shall fall.

41 And where the Dreame the Second tyme  
to Pharo doubled was :

Behold, God hath establisht it  
shortly to bring to passe.

(a) The office of a true Prophet is not onely to shewe the euilles to come but also the remedies for the same.

42 Now therfore let the Kyng (a) prouide  
for such a Man as knowes  
And vnderstandes what Wisdome is:

43 That do inhabite in the Lande,  
to beare the rule and sway

And vnder hym such Officers  
as may in tyme prouap.

44 And let them take the fyfth part by  
of Forde throught out the Land

That shall in those Seuen plenceous Yeeres,  
fall in the Egyptians Hande.

- 45 And let the same and Coyne also  
 that they shal then proupyde  
 Be vnder th' hand of Pharo broughe,  
 the same to lay asyde.
- 46 And that there may in Citties all  
 be stoape of Fooode to serue  
 Agaynst the tyme of Hunger come,  
 that People may not sterue.
- 47 And that the Land not peryshe may,  
 thzough Hunger that shal growe,  
 This saying pleased Pharo well,  
 and Seruauntes his also.
- 48 And Pharo sayd his Seruauntes to,  
 who then were hym besyde:  
 Where shall we fynd a Man lyke this,  
 in whom (a) Gods Spryte doth byde?
- 49 And Pharo vnto Ioseph sayd,  
 for so much as I see,  
 That God hath shew'd these thynges to the,  
 which thou hast told to mee:  
 There is no Man that wisdome hath,  
 nor Knowledge like to thee.
- 50 Thou shalt therefore ouer my House,  
 beare all the Rule and swaye,  
 And what thou speakest, my People shall  
 in euery thing obey.
- 51 Onely I will aboue thee bee,  
 in Kingly Seate and Throne,  
 But otherwise, thou Gouverne shall  
 and Rule the rest alone.
- 52 And sayd, behold, I have thee sette  
 to Rule ouer the Land:  
 So tooke his Ryng his Fynger from,  
 and put on Iosephs hand

(a) None  
 should be pre-  
 ferred to ho-  
 nour that haue  
 not the giftes of  
 God mete for  
 the same.

53 And

53 And hym arrayd in Cloth of Raines  
as Princes wont to weare  
Lykewyse about his necke he put  
a chayne of Gold to beare  
54 And set him by aloft to Ryde  
a Charret rich vpon:  
Which was of all that Pharo had  
the best, excepting one.  
55 And as he rode, they cryde before  
to Ioseph bowe the Kneee  
Thus Pharo made him Souerour  
of Egypt Land to bee.  
56 Sayd Pharo then, I Pharo am,  
but yet this vnderstand,  
Without thee shal no Subiect myne  
life by his Foote or Hand.  
57 And Pharo called Iosephs name  
in Hebreu as wee fynde,  
Zaphnath Paaneah: that's to say,  
the Opener of the Mind.  
58 He gaue Asenath to his Wyfe  
to feede his loyes vpon  
The Daughtre of Potipherah  
the Prince or Priest of On.  
59 Then Ioseph did prepare him selfe  
the Land to goe about  
There was no peere of Egypt Land,  
that Ioseph sought not out.  
60 And (a) Thirty Perres was he of Age  
when he before the Kpng  
Did stand in grace, and had the charge  
to gouerne euery thyng.  
61 Thus from the presence of the Kpng  
did Ioseph now departe.

a) His age is  
mencioned,  
both to shew  
that his auco-  
rity came of  
god, and also  
that he suffred  
Imprisonment  
& exile xii  
ycares.

And

And went the Land of Egypt through  
with humble Spirit and hart.

62 And in those seven yeares plentiful  
late spoken of before,

The Earth of Cozne, and sundry grayne,  
brought forth a bandaunt store.

63 And Joseph gathered all the Food,  
that those seven yeares did yeld,

And looke what Cittie lay most neere  
the food of any field:

64 Within the same it was layd vp,  
vnto the Officers hand,

This was the Order that hee kept  
through all th' Egyptian Land,

65 The wheate that Joseph by had layd,  
to serue in tyme of neede,

For multitude was lyke the Sand:  
it number did exceede.

66 And ere the yeares of hunger came,  
Joseph had two Sonnes bozne,

By Asenah his wyfe that was,  
of whom wee heard before.

67 And hee the first of those two Sonnes,  
\*Manasseh did he call,

For God (sayd hee) made mee (a) forget  
my Fathers Household all.

68 And Ephraim did Joseph call,  
his other second Sonne:

God hath me fruitfull made, sayd hee,  
(b) in mine affliction.

69 And when the seven yeares plentiful  
were ended with their store,

Then came the seven yeeres Famine forth,  
as Joseph sayd before.

\*The birth of  
Manasseh.

[a] Notwithstanding that  
his fathers  
house vvas the  
true Church  
of God yet  
the company  
of the vicked,  
and prosperity  
caused him to  
forget it.

[b] or, in the  
Land of mine  
Affliction.

- 70 Though Famine fel in al the Landes,  
 yet Egypt Land was free,  
 For when the rest of Hunger dyed,  
 yet Food was there to see.
- 71 And after this the Hunger came,  
 into th' Egyptian Land,  
 And then the people gan to crye  
 for bread at Pharaohs hand.
- 72 Sayd Pharaoh then, to Ioseph go  
 and what he sayth to you,  
 The same persourme, and you shal see  
 great goodnesse shall ensue.
- 73 The Dearth was great throughout the Land,  
 and Ioseph went apace  
 To eu'ry Towne where Store was kept,  
 and sold in eu'ry place.
- 74 All Countries els, to Egypt came  
 of Ioseph Corne to buye,  
 The Famine was so great ahynde,  
 the want made manye dye.

## The Contentes of the XLII. Chapter.

To Egypte Iosephs Brethren come,  
 some Vytayle for to buye,  
 And Ioseph knowes them very well,  
 and doth his Brethren trye.  
 And Simeon in Hold is put  
 in Pryson of the king,  
 Tyl they vnto their Father goe,  
 young Benjamin to bring:  
 His Father's loath to let him goe,

Because

*because hee lou'de him best;  
But at the last contented is  
and grauntes to their request.*

**A**ND Jacob saw that there was Cozne  
in Egypt to bee had:  
Sayd to his Sonnes, why (a) gape ye one  
an other on, so sad?

(a) As men  
destitute of  
Counsell.

In Egypt there is Cozne I heare,  
therefore let vs be glad.

2 Now get you downe and thither goe,  
some Cozne from thence to buye,  
That wee therewith may feede and lyue,  
and not through Hunger die.

3 So went the Sonnes of Jacob downe,  
which Tenne in number were,  
And Brethren all by fathers syde  
to Ioseph that was there.

4 But Benjamin who Brother was,  
to Ioseph in whole Bloud,  
Their father would not let him goe,  
but kept him backe for good:

5 Least some Misfortune mighte him hap.  
(as hee of Ioseph thought)

And so the Tenne, to Egypt went  
and Cozne for Money sought.

6 And thus among the preasse they pass,  
with Money in their hand,

For yet the Dearth was very great,  
throughout all Canan Land.

7 Now Ioseph being Countinour  
deliured with his hande  
The Cozne, and sold to all that came,  
inhabiting the Land.

8 Among the which, his Brethren came  
and fell befoze his face

Downe flat vpon the Ground they lay,  
and him besought of Grace.

9 When Ioseph had his Brethren spyde,  
he knew them wel ynough,

And made him selfe al straunge to them,  
and spake in woordes ful rough:

10 From whence come you? they aunswered  
from Land of Canaan:

To buye some bytaye for our Coyne  
in humblest wyse we can.

And al this whyle they knew him not }  
from any other man.

11 Now, Ioseph to remembraunce cald,  
the Dreame he dreame of them,

Which hee them told ere he was sold,  
vnto the Marchaunt men.

12 And sayd, you are but Spies I know,  
which hither make Resort,

To see where as the Land is weake  
the same for to report.

13 Not so my Lord, wee come, sayd they,  
some Vittal for to buye,

We meane but troth and are no Spies,  
as deede it selfe shall trye:

And are the Sounes of one man all:  
this Troth is, and no lye. }

14 Sayd hee, I know you are but Spies  
what ere you beare in hand,

And hyther are you come to see  
the weakenesse of the Land.

15 Sayd they, thy Seruauntes Brethren be  
twelue, gotten by one man.

And he our Father doth remayne  
in Land of Canaan.

16 Our yongest Brother Benjamin,  
wyth him doth byde this Day,  
And Ioseph that our brother was  
is dead out of the way.

17 Sayd Ioseph then to them againe,  
this makes me doubt you more,  
To be but Spies vppon the Land,  
as I haue sayd before.

18 And hereby shal I proue you true  
or false in that you say,  
Now here I sweare by (a) Pharos lyfe  
you shall not goe away:

19 Except your yongest Brother come  
whom Benjamin you call,

Therefore send one who may him fetch  
and come hymself wythal:

20 And you in prysen shal be kept  
to proue this truth or lies,  
Elles by the Lyfe of Pharaos King,  
I take you al as Spies.

21 And so he put them all in Ward,  
wherein thre Daves they lay,  
Then Ioseph came to them agayne  
and on this wise did saye.

22 This do and Liue, (b) for I feare God,  
and will not ly to you,  
If you be Men that of your wordes,  
wil Just be found and true.

23 Let one of you in prysen House  
be bound for all the rest:

The other Nyne shall victuall haue,  
to carry of the best.

(a) The Egip-  
tians vvhich  
were Ido-  
laters, vsed  
to sweare by  
their kings Life  
but god forbid  
deth to swere  
by anye but by  
him: yet Ioseph  
dwelling a-  
mong the  
vvhicked smel-  
leth of their  
Corruptions.

(b) And ther-  
fore am true  
and iust.

# Cap. 42. GENESIS.

24. Least Famine fall your Houses in :  
but bringe you vnto mee

Your younger Brother : that your wordes  
may true appeare to bee,

And that you dye not through the same:  
and so they did agree: }

25. One Brother to another sayd,  
our (a) Sinne was very great,

That wee gainst Brother Ioseph did,  
when hee did vs intreat.

26. Yea, in the Anguish of his Soule  
hee gentlly vs besought,

And wee would not regard his Wordes,  
but set the same at nought.

And therefore are these troubles great.  
vpon vs iustly brought. }

Cap. 37. 29.

27. Sayd Ruben then, did I not say,  
and warninge geue of this,

Wee should not sinne against the Child  
least thinges should hap amisse: }

Yea would not heare, and now behold,  
his (b) Bloud required is.

(a) God will  
take vengeance  
vpon vs and  
measure vs  
with our  
ovne mea-  
sure.

28. They thought that Ioseph had not knowne,  
or vnderstood their Tongue,

For that by an Interpreter,  
hee spake to them amonge.

29. When Ioseph heard what moane they made,  
hee turn'd aside, and (c) wept.

And by and by with them did talke,  
and still his Count'naunce kept:

30. And Simeon hee tooke from them,  
and bound him for the rest:

And so before his Brethrens Eyes  
was made a Prison Chiefe.

(c) Though he  
shevved him-  
self Rigo-  
rous,  
yet his bro-  
therly affecti-  
on remayned.

31. Then

31. Then Ioseph did commaund to fill  
their Sackes with Corne good store.  
And that their Honeꝝ should bee tyed  
within their Sackes before.
32. Also he willed they should haue  
some Vntaile for to spende.  
As Homeward they should passe the way,  
vnto their Iourneys ende.
33. And thus did bee: and they it toke,  
with shew of thankful hart,  
Theyꝝ Alles did they Lade with Corne,  
and did from thence depart.
- 34 And in their Traueil as they went,  
an Iune they came vnto,  
Where one of them went to his Sacke,  
the same for to vndoe:
- 35 To giue his Alle some Prouender,  
and when hee it vnbound,  
Behold, within the Mouth therof,  
his Honeꝝ all he found.
- 36 And he vnto his Brethren sayd,  
I haue vndone my sacke,  
And loe, my Honeꝝ is therein,  
to me restored backe.
- 37 Theyꝝ hartes began to faint with feare,  
and were (a)astonied sore,  
And one of them to other sayd,  
alas, alas, wherfore  
Hath God our God thus delt wyth vs,  
to make our sorrowes more?
- 38 At length theyꝝ Father Iacobs House,  
by Trauell great they wan,  
Who vnto Expect theyꝝ coming longe,  
in Land of Canaan.

[a] Because  
their conscience  
accused them  
of their sinne,  
they thought  
God would  
haue brought  
them to trou-  
ble by this  
Moneꝝ.

39. To whome they told eche thing that hape,  
and sayd vnto him thus:

The Lord himselſe that's of the Land,  
did roughly ſpeake to vs.

40. Who ſayd we came as Sypalls there  
his Country to betray,

We are no Sypes but truly meane,  
did we to him then ſay.

41 And are in number Brethren twelue  
the Children of one man,

One is away: the longeſt is,  
at home in Canaan.

42. The Lord agayne then ſayd to vs,  
hereby I ſhall wel knowe,

Whether you meane as you haue ſayd,  
or Sypalls be or no.

43. You ſhall leaue one of you behynd,  
for to abyde with me,

The reſt ſhall take of foode enough,  
for Houſholds yours that bee.

44. And if you bypne the Longeſt Sonne,  
that Brother is to you,

I ſhall then thinke you meane but well  
and all your ſayings true.

45. And ſo wil I deliuer you,  
your Brother backe agayne.

And you ſhall occupy the Land,  
wherein you do remayne.

46 And as they emptied al theyr Sackes,  
theyr Father beyng by,

Ech one of them his Doney found,  
wyrbin his ſacke to lye.

47 The ſight whereof made Children all,  
and Father theirs aſtato.

That in so much the Aged man,  
unto his Children sayd,  
48 You haue me robd of Children twayne:  
for Ioseph he is gone,  
And Simeon the Lord doth know,  
what hym is saue vpon.  
39 If Benjamin you take away,  
the youngest of you all,  
I doe foresee the sorowes great,  
against mee that shall fall.  
50 Then Ruben to his Father sayd,  
I haue two Sonnes you see,  
Slay them, if that I bring not backe,  
this Benjamin to thee.  
51 Deliuer him into my hand,  
the charge of him to take:  
And if I bring him not agayne,  
my twayne kyll for his sake.  
52 Sayd Iacob then, my Sonne shall not  
that way with you downe goe:  
His Brother Ioseph's dead, and hee  
is left alone, you know.  
53 If some misfortune should him hap,  
the waye you would him haue:  
My hoarpe hayres you shal then bring  
with sorow to my Graue.



## The Contentes of the

XLIII. Chap.

*When as young Benjamin was brought,  
with Giftes returned they,*

*Ec*

*And*

And Simeon deliuered is,  
 from Prison where he lay,  
 And Ioseph turnes asyde to weepe,  
 that they might not him see.  
 They eate, and drinke, and mery are  
 together, as may bee.



When Jacob and his Chyl dren had  
 consumed all their store,  
 Hee bade his Sonnes to Egypt goe  
 to buye a little more.  
 For why, the Dearth was in the Lãd,  
 among them verye sore:  
 2 Then Judah to his Father sayd,  
 Ahlas, what shal ensue?  
 The man did charge vs by an Othe  
 the which we all shall rue.  
 3 Except, sayth hee, you byther bring  
 your Brother to this place,  
 I charge you that you do not come  
 nor see mee in the face.  
 4 If thou therfore wilt send with vs  
 our Brother soe to goe,  
 Wee wil goe downe, and buy thee Foode,  
 and bring enough wee knowe.  
 5 But if thou wilt not send him downe  
 wee will not go at all:  
 The man for Spialls wil vs take  
 and therby make vs thrall.  
 6 For thus, sayd hee, valesse you bring  
 your younger Brother heere:  
 I charge you that besore my face,  
 you come not to appeere.

# Cap. 43. GENESIS. Fo. no.

- 7 Sayd (a) Israel, wherfore delt yee  
so cruelly w<sup>th</sup> mee,  
As for to tel the man, you had  
a Brother yet to see?
- 8 The man did aske of vs (sayd they)  
and streightly did enquire,  
What Race our stocke, and kinred was,  
and asking did befire,
- 9 Is not your Father yet aliue?  
and haue ye not (sayd hee)  
Another Brother, left at home?  
it is euen so: sayd wee:
- 10 Could wee then know or vnderstand,  
that hee to vs would say,  
I charge you bring your brother downe,  
to come with you the way?
- 11 Then Iudah to his Father sayd,  
Send yee the Lad with mee,  
That wee may ryse and goe for Foode.  
and bring the same to thee.
- 12 That thou, our Children, and our selues,  
thereby our liues may saue:  
And not to dye through want of Foode,  
where wee the same may haue,
- 13 I wil be Surety for the Lad  
to bring him safe againe,  
Thou shalt require him at my hand  
to see him on my payne.
- 14 And if I bring him not againe,  
as I haue sayd before,  
And that thine eyes shall him beholds,  
blame mee for euer more.
- 15 Trulpe if that wee had not stayd!  
so long where no cause is

[a] Which  
was Iacob

We had bene there the second tyme  
and come agayne ere this.

16 Then sayde their Father vnto them,  
if it must needes bee so:

You shal this doe at my request,  
befoze that you doe goe.

17 Within your Assels shal ye put  
the best frutes in the Land,

And bring a Present of the same  
and geue it in his hand.

18 Of Balme, of Honye, and of Spyce,  
of Myrr, and Nuttes also:

Of Almondes sweete, of ech a parte,  
that in our Land both grow.

[a] When vve  
are in necessity  
or daunger,  
God forbid.  
deth not to vse  
all honest mea-  
nes, to better  
our estate, and  
Condition.

19 And double (a) Honye that you take  
within your hand to beare,

And eke the Honye that you brought  
backe in your Sackes, that's heere.

20 The same shal you take backe agayne,  
and therein doe but right.

For why, perhaps, among themselues  
it was some oversight.

(b) Our chief  
trust, ought to  
bee in God, &  
not in vworld-  
lye meanes.

21 Arise and take young Benjamin  
vnto the man also,

And (b) God Almightye blesse you all,  
the waye wherein you goe.

(c) He spea-  
keth these  
vvordes, not  
so much of des-  
payre, as to ma-  
ke his Sonnes  
more carefull  
to bring again  
their Brother  
Benjamin.

22 God graunt you mercie in the sight  
of hym you goe vnto:

That hee may geue your Brother backe  
as hee sayd, hee would doe.

23 And that hee may deliuer you  
my Benjamin agayne:

Lest I bee (c) robbed of my Chylde  
vnto my griefe and payne.

As I of Brother his haue bene,  
whom Sauage beastes haue slaine.

24 Thus with the Present and the Coygne,  
wyth Benjamin likewise,

They rose and went to Egypt down,  
and stode befoze the Eyes

25 Of Ioseph, whom when he had spyde,  
he to his \*Ruler saide,

Bying these Men home into my house  
and let them there be sta'd,

26 Untill I come and Eates prepare,  
foz they shal Dyne wíth me.

And so eche thing by him was donne,  
as Ioseph bade to be.

27 But when they were in Iosephs house,  
then were they all (a) afraid,

Amonge themselues they gan to scanne,  
and one to other saio:

28 How that the Hony was the cause,  
that they were thicher brought:

Which in theyr Sackes they caried home,  
with Coyne that they had bought,

29 And now will be a quarell picke,  
and to our charge wil laye

Some thing: whereby in Bondage vs,  
and Alles ours to stape.

30 And therefore came they to the man,  
that thicher did them bynge,

And at the Doze of Iosephs House,  
did tell him eu'ry thing.

31 O sir (Said they) we byther came  
at first some Foode to buye,

And as we came into an Iune,  
of purpose there to lye.

\*Or Steeward  
of his House.

[a] So the  
Iudgement of  
God pressed  
their Consci-  
ence,

- 32 Wee eu'ry one his Sacke vndid,  
 for thinges that seem'de to lacke,  
 And eache of vs his Honey found,  
 full weight within his Sacke.
- 33 And wee haue brought it backe agayne,  
 for so we thought it good,  
 And other Honey in our handes  
 besydes, to buy vs Foode.  
 Wee knowe not who our Honey put  
 in Sackes where as they stode.
34. Peace bee to you then, sayd the Man,  
 and nothings feare at all,  
 For why? your God hath holpen you,  
 which neuer faile you shall:
35. And eke the God, of Father youres,  
 th' Almighty God was hee,  
 That put the Honey in your Sackes,  
 for once it was with mee.
36. And then hee brought out Simeon  
 their Brother left behinde,  
 For Pledge of their Returninge backe,  
 as Ioseph had assignd:
37. And so together were they led  
 by Iosephs Officer,  
 Who Water gaue, theyr Feete to washe,  
 and fetched Prouender
38. For Asses theirs, that hungry were,  
 and weary by the way,  
 And they thus and their Asses too  
 in Iosephs House did stay:
39. Where as the Brethren reby made  
 sutch Presents as they had,  
 Agaynst that Ioseph should come home:  
 and now they waxed glade.

[a] Notwithstandinge the  
 corruptions of  
 Egypt, yet Ioseph  
 taughte  
 his Famely to  
 feare God.

40. Because they heard they should at Noone  
 eate Breaue in Iosephs sight,  
 And thinkinge on the Officers wordes  
 them Ioyfull made, and Light.

41. Now when that Ioseph Home was come,  
 ech one with Giftes in Hand,  
 Fell flat on Ground with Presentes such  
 as Grew in Canan Lande,  
 And him Presented therewithall,  
 in Place where hee did stande: }

42. In curteous wise, he welcom'de them:  
 is Father yours (sayd hee)  
 Yet still aliuie? and in good Health?  
 as you befoze toulde mee?

43. Our Father Sir, and Seruaunt thyne,  
 is in good Health wee knowe,  
 And therewithall did bow themselves,  
 obedience theirs to shewe.

44. Then Ioseph liftinge vp his Eyes,  
 Young Benjamin espied:

That Brother vnto Ioseph was,  
 by right of (a) Mother side.

45. Sayd he, is this younge Benjamin?  
 of whom you spake befoze?

My Sonne to thee God Mercy shew,  
 (sayd hee) for euer more.

46. And Ioseph hastned him away,  
 his Teares began to fall:

His Hart vppon younge Benjamin  
 did Verne, and melt withall:

47. So hee vnto his Chamber went,  
 that none might him espye,  
 And there a space did Weepe, and shed  
 forth Teares aboundauncly.

(a) For they  
 two only ver  
 borne of Ra-  
 hell.

# Cap. 43. GENESIS.

- 68 And afterward he washt his Face:  
and came out fresh to see,  
He dyd reſtrayne and ſtraynd hymſelfe,  
as it had not ben hee: }  
And dyd commaunde vpon the Worde, }  
that Breade there ſet ſhould be.  
69 And they prepard for him a ſone,  
his Dignity to ſhow,  
And for his Brethren by themſelues,  
and for the Egyptians ſoe,  
Which eat wyth Joſeph, by themſelues: }  
for vnderſtand and know  
70 Th' Egyptians doe it accomple,  
(a) a bhomynation great,  
If wyth the Hebrues any tyme,  
they happen Breade to eate.  
71 Theſe Brethren ſate Joſeph agaynſt,  
the Eldeſt in degree:  
The Yongeſt placed to his youthe,  
the Loweſt ſet was he.  
And much the Gen among themſelues }  
did maruell this to ſee.  
72 And there were brought them ſoudry Beates,  
that Joſeph ſtoode beſore,  
But Benjamin had with the reſt,  
ſo much and ſpye times moze.  
73 And thus they ſate, and mery were,  
and had ynough of Wyne,  
They Dranke with him euen of the beſt,  
that Strongeſt was and fine.

a) The Nature  
of the Super-  
ſtitious is to co-  
demne all o-  
thers in reſpect  
of theſelues.

The

## The Contents of the

XLIIII. Chap.

*Ioseph accuseth Benjamin  
of Theft, whereat they mourne:  
And Iudah is a Pledge become  
for Beniamin's retourne.*

**A**D afterwarde commaunded hee  
and sayd his Steward to, (graine  
Go sell theyr Sackes with Coyne and  
as I appoint you, doe.

2 And put both Coyne and Fooode therein,  
as much as they can beare,  
And in the mouth of ech mans Sacke,  
close by their Donie there.

3 But in the Sacke of Benjamin,  
that yongest is of all,

My Cuppe, I meane my Siluer Cuppe,  
there (a) put the same thou shal.

4 His Coyne, and Coyne, be hyther brought,  
like wise the same put in,  
And so the Steward did in all,  
as hee commaunded him.

5 And in the morning when the Sunne  
began abroade to shew,  
The men were sent away from thence,  
and Asses theirs also.

6 And when they were the Cittie out,  
and not farre gone away,  
His Steward then commaunded hee  
to folow them, and saye:

(a) We may  
not by this ex-  
ample, vse any  
vnlawful pra-  
ctises, seeing  
God hath co-  
maunded vs to  
vvalke in Sim-  
plicitie.

- 7 Wherefore haue you rewarded ill  
for good that's done to you?  
And for great Curtesye receiue  
to shew your selues vntrue?
- 8 Is not the Cuppe wherein my Lord  
doth drinke and Prophecie,  
Conueighde away by one of you?  
you haue done naughtelpe.
- 9 And so the Steward passed forth  
and when hee them ouerooke,  
He spake those Wordes as Ioseph bad,  
whereat for feare they shooke.
- 10 And sayd, Ah las, why doth my Lord  
declare such wordes as these?  
God it forbidd wee should ought doe  
that might thy Lord displease.
- 11 Behold the Honey which we found  
within our Sackes to bee,  
We brought agayne from Canaan,  
and gaue it vnto thee.
- 12 How then should wee from thy Lordes house,  
steale Syluer, Plate, or Gold:  
With whom so euer it is found,  
let him bee had in Hold.
- 13 And let him dye, and wee also  
will further promise make,  
Bondmen to bee vnto my Lord  
for his offences sake.
- 14 Now then sayd he, it shall so bee  
as you haue sayd to mee:  
Hee vpon whom the thinge is found,  
shall now my Seruaunt be.
- 15 And you be blamelesse of the Cryme,  
and Innocentes abyde,

And euerye man his Sacke tooke downe,  
and it, did open wyde .

16 And at the Eldest they began  
to make this Search: and so  
From one to one, in their degree,  
did search their Sackes a rowe .

17 And at young Benjamin they left,  
within whose Sacke they had  
The siluer Cup, that missing was,  
which made them all so sad.

18 That they their Clothes (a) be rent and tare,  
and euerye one tooke payne,  
To Lade his Ase, and to the towne  
returned backe agayne.

19 So Judah and his Brethren came  
to Ioseph, whom they found  
At home in house, where they him left,  
and fell vpon the Ground.

20 What Act is this sayd (Ioseph then),  
that you haue done to mee?

Do you not knowe such one as I  
can truly Propheticke?

21 Said Judah then, what shal wee say  
vnto my Lord as now?

What shall wee speake? to cleare our selues  
Aylas, wee knowe not how.

22 The wickednesse of seruantes thynne  
the (b) Lord hath now made plaine,  
And wee thy Bondmen are become,  
foreuer to remayne.

Both wee, & he, with whom the Cuppe }  
was found vnto our payne.

23 Not so (sayd Ioseph) God forbid  
you should such dealing see,

(a) To signify  
hove greatly  
the thing dys-  
pleased them  
and howe sory  
they were for  
it.

(b) If yve see  
no euident  
cause of our  
affliction letvs  
loke to the se-  
cret counsell of  
God vwho pu-  
nisheith vs iust-  
ly for our  
synnes.

But hee w<sup>th</sup> whom the Cuppe is founde  
 Shall Seruaunt bee w<sup>th</sup> mee  
 And you haue leaue in peace to goe,  
 vnto your Father free. }

24 Then Iudah drew more neere to him,  
 and sayd, O Lorde I pray,  
 Geue leaue that I in my Lordes Eares,  
 a worde or two might saye.

25 And let not Lorde, thy w<sup>th</sup>ch be mooued  
 against mee for the same:  
 For thou art euen (a) as Pharaos,  
 in Dignitie and Name.

26 My Lorde a question did demaund  
 of vs thy Seruauntes here,  
 Haue you a father, yea or no,  
 or els a Brother deare?

27 We haue a Father that is Old,  
 vnto my Lorde, sayd wee:  
 And a young Lad which hee begat,  
 the youngest Sonne is hee.

28 In his old Age hee him begat,  
 when hoarpe was his head,  
 His Father loues him passing well:  
 his Brother now is dead.

29 And he alone of Father his  
 is left w<sup>th</sup> him to bee,  
 Then thou vnto thy Seruauntes said:  
 do bring him vnto mee.

30 That I may also set mine Eye,  
 vpon this Lad to see,  
 And then a time vnto my Lorde  
 in this wise answered wee.

31 The Child, Ahlas, cannot depart,  
 his louinge father fro:

[a] Equall in  
 authoritie, or  
 next vnto the  
 kinge.

For if he should, his father then  
 would Dye with Griefe and woe.  
 32 Thou saydst agayne : except you brynge  
 your Yonger Brother downe,  
 I charge you see my face no moze,  
 in COUNTRY, Field, or Towne.  
 33 So to our Father when we came,  
 that nowe thy Seruaunt is,  
 And shew'd him what my Lorde had sayde,  
 would not agree to this.  
 34 At last our Father sayd to vs,  
 goe downe againe you shall,  
 And buy for vs a little Foode,  
 that we may live withal.  
 35 We answered, we cannot goe,  
 vnlesse you graunt this thing,  
 Our yonger Brother be with vs,  
 before my Lord to bryng.  
 36 For we may not the man behold,  
 except our Brother goe.  
 Our Father sayde : Rahel, my (a) Wife,  
 bare me two Sonnes, you know  
 37 And one of them went out from me:  
 and I for troth did say,  
 My Sonne in peeces smal is tozne,  
 as hee went by the way,  
 And I did neuer see him since,  
 the tyme he went astraye.  
 38 Now if you take this Sonne from me,  
 and Death lykewise him haue:  
 Then shal you brynge my hoary head  
 with sorrow to the Graue.  
 39 Now therefore when I shall come to  
 my Father and thy Thrall,

(a) Rahel bare  
 to Iacob  
 Ioseph and  
 Benjamin

Cap. 37 & 44.

And

And that the Childe bee not with vs  
amonge his Chilozen all :

40. Seinge this life dependes vppon  
the Life of this younge Lad,

When hee shall see the Child not come,  
will penitue bee, and Sad.

41. And vye hee will for Sorrowe sure,  
so shall chy Seruauntes bringe

Our Fathers Head vnto the Graue:  
ah las wee wayle the thinge.

42. Doubtlesse, chy Seruaunt Pledge became  
vnto my Father deare:

And sayd, if that I bringe him not,  
the blame then will I beare.

43. Therefore I pray, let mee abide,  
a Seruaunt thine to bee:

And let the Child with Brethren goe,  
our Father for to see:

(a) Meanyng  
hee had rather  
remain there  
prisoner then  
to returne and  
see his Father  
in Heauynes.

44. For how can I (a) goe by with them,  
my Father to beeholde,

If that the Childe be not with mee?  
vntlesse that see I woulde,

The Sorrowes great, on Father mine,  
ah las that happen shoulde.

## The Contentes of the

### XLV. Chapter.

Howe Ioseph makes hym selfe well knowne  
vnto his Brethren all,

And doth embrace Younge Benjamin  
myth weeping teares that fall.

Hee

Hee sendeth for his Father deare  
wyth Horse, and Charettes fit.  
The olde Man doth beholde the same,  
reioysinge much at it.



Ioseph could not him self refrain  
befoze them that stood by :

But cride (a) away w eu'ry man,  
let none but these be ny.

2 And euery Man departed there  
not one was left behinde:

Save these his Brethren vnto whom,  
Ioseph disclof'ed his kinde.

3. And Ioseph Wept, and cride so loud,  
vnto his Brethren tho:

As the Egyptians heard him cry,  
and Pharos house alio.

4 Ioseph I am (Brethren sayd he),  
doth yet my Father liue?

His Presence so abashed them,  
they could no aunswer giue.

5 Good Brethren myne (sayd Ioseph then,)  
come neere I pray, to me:

And they came neere astonished,  
and wondred hym to see.

6 I am that Ioseph brother yours,  
that you to Egypt sold,

Now therefore be not (b) sad for it,  
but merry be and bold.

7 For God befoze you did me send,  
into this Land I knowe,

For your good Preservation,  
and Lpues of many moe:

(a) Not that  
hee vvas asha-  
med of his ki-  
red, but that he  
vvoulde couer  
his Brethrens  
Faulie.

(b) This exā-  
ple teacheth  
that vve muste  
by all meanes  
comfort them  
vvhich are tru-  
ly humbled &  
vvounded for  
theyr synnes.

8 For now two Veres of Fampyn great,  
haue ben throughout the Land,  
And fyue Veres more are yet behind,  
I gyue you t'vnderstande,

9 Wherein shal neither Earng be,  
nor Haruest wpth encrease,  
Untyll seuen Veres accomplisht be,  
this Fampyn shal not cease.

10. Wherefore God hath sent me before,  
in this same Land to be,  
You to Preserue, and keepe allue,  
and your Posterity.

And by a great deliuerance,  
your Lides haue kept, you see. }

(a) Albeit  
god detesteth  
Synne : yet  
hee turneth  
mans vvicked-  
nes, to serue to  
his glory.

11 Now then you hither sent me not,  
but (a) God who doth foreknow,  
Of thinges to come, who hath me made,  
a Father to Pharo.

12 And made me Lord of all his House,  
and ruler throught the Land:

Make hast therefore to Father myne,  
and let him vnderstand,

13 And tell him thus : thy Sonne doth say,  
who Ioseph is by name,

God hath me made of Egypt Land,  
Lord ouer al the same.

14 Come downe to me and tarry not  
and thou wich me shalt Dwell

In Goshen Land and be neere mee,  
And al thinges shall be wel.

15. Thou and thy Childzen, here shall dwell.  
and Childers Childzen thine,

Thy heepe, thy Beastes and al thou hast,  
hyng it away in tyme.

- 16 Also I wil thee nourish there:  
for yet fyue yeares remain  
Of Dearth: make hast lest thou and thyne,  
doe sterue with pynning payne.
- 17 And loe, beholde your eyes do see,  
and Benjamin like wise,  
(Who onely Brother is to mee)  
doth see before his Eyes:
- 18 It is my Mouth that speakes to you  
Expounder haue I none  
And in such Language doe I speake,  
as is to you best knowne.
- 19 And therefore do my Father tell,  
what Honor I possesse,  
And eache thing elles that you haue seene,  
the same to him expresse.
- 20 Then fell he on his Brothers Necke,  
wylh Teares out from his Eyes,  
And Benjamin fell on his Necke,  
and Wept on him likewise.
21. And Ioseph all his Brethren kysse,  
and Wept on them also,  
And after ward they spake with him,  
as Brethren ought to doe.
22. The Voyce of Tydings of the same,  
in Pharos House dyd fall,  
Iosephs Brethren are come (sayd they)  
thus Range it through the Pal.  
It pleased Pharo very well,  
and eke his Seruauntes all.
23. Then vnto Ioseph, Pharo sayd,  
this to thy Brethren say:  
Goe, Lade your Beastes and so depart,  
to Canaan the waye.

24. Your Father take, and Household all  
and come agayn to mee:  
I will you geue of Egypt Lande  
the best your Eye may see:  
And you shall eate the Chiefest Fruites,  
within the Land that bee.
25. And I commaund thee thus to do:  
from hence you Charettes take,  
For Children yours, and for your Wives,  
and for your Father sake.  
With speede go bringe your Father here,  
that wee may merry make.
26. As for your Asses and your Saffe,  
set not your eye thereon,  
The best of all that's in the Land,  
is yours to hyde vpon.
27. His Brethren did as he them bad,  
and Ioseph to them gaue,  
Of Chariottes saye as Pharo had  
commaunded them to haue,  
And for their Journey victall gaue,  
theyr Life and soule to saue.
28. He gaue to euery Brother there,  
excepting neuer a one,  
Change of Apparell for to weare,  
theyr bodyes them vpon.
29. But unto Benjamin he gaue  
three hundred Peeces saye  
Of Syluer fyne, and eke fyne lutes,  
of rayment for to weare,
30. And Ioseph to his Father sent,  
of Female Asses tenne,  
Well Laden all with chiefest things,  
that Egypt yeldes to menne.

31. Tenne Asses more he Laden sent,  
w<sup>th</sup> Wheat, with Bread, and Meate,  
For his good Father by the way,  
thereon to Feede and eate.

And fall not out, sayd Ioseph then,  
each other well intreate,

32. From Egypt thus they passed thence,  
to Canaan the way:

Where they their Father Jacob found,  
to whom they thus did say:

33. Our Brother Ioseph is aliue,  
wee lette you vnderstand,

And he it is that gouernes al,  
and Rules th' Egyptian Land.

34. The hearing of these wordes in deede,  
made Jacobs heart to fall,

As one that stood twene hope and Dread,  
beleu'de them not at all.

35. They further told, by Circumstance,  
as Ioseph had them sayd:

But Jacob yet amazed was,  
and stood in doubtfull state.

36. But when he saw the Charriottes fyre,  
that Ioseph had him sent,

His body easie for to beare:  
it dyd him much content.

37. And then his Spirit reuiued fast,  
and sayd, y<sup>e</sup>ough I haue

That Ioseph liues: I will him see,  
ere I possesse my Graue.

(a) Seing hee  
had remitted  
the fault don  
towards him;  
he vvould not  
that they  
should accuse  
one another.

G. B. 2.

The

## The Contentes of the

XLVI. Chap.

Heere Iacob with his Houshold all,  
to Egipte goes apace,  
And Ioseph meetes him by the waye,  
wyth Teares alonge their Face.



And Israell his Journey tooke  
with all the goods hee had,  
And vnto Berseba went hee,  
with mery heart, and glad :

And offered Offeringes to the God  
of Black Father hys.

And God by Night in Vision spake  
to Israell : sayinge thus :

3. Iacob, Iacob : Who answered,  
behold Lord, heere I am :

Sayd God : I am thy Fathers God,  
with thee that hither cam :

4. Feare not to Egipt downe to passe,  
for I wil (a) with thee goe :

I will thee there a People make,  
in Number greate to growe :

5. And also will thee (b) bringe againe,  
and Ioseph shall likewise

Put downe his Hand, when thou shalt dye,  
alonge vppon thine (c) Eyes :

6. Then Iacob rose from Berseba,  
hee list no longer staye :

His Sonnes their Father carryd,  
in Charryot for to lay.

(a) Conduc-  
ting the by my  
pouer.

(b) In thy po-  
steritie.

(c) Which  
appertained to  
him that was  
most dearest or  
Chiefe of the  
Kindred.

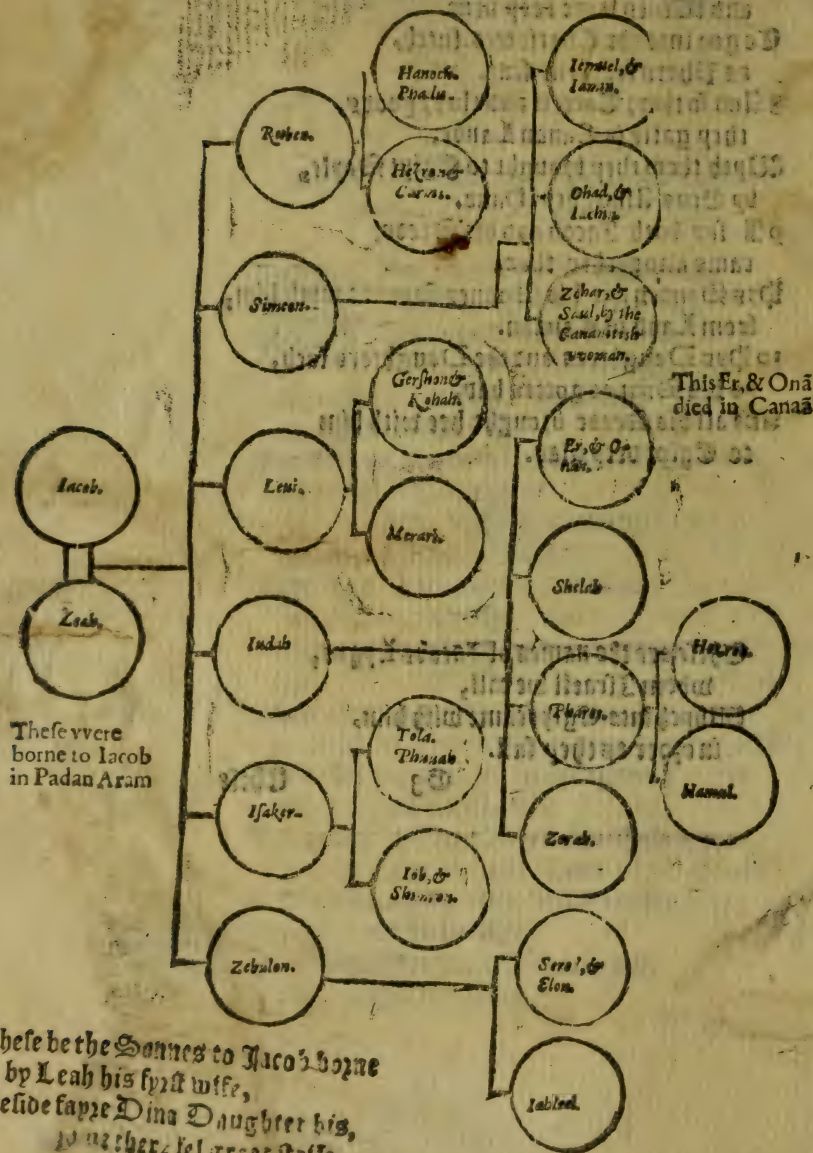
7. Like.

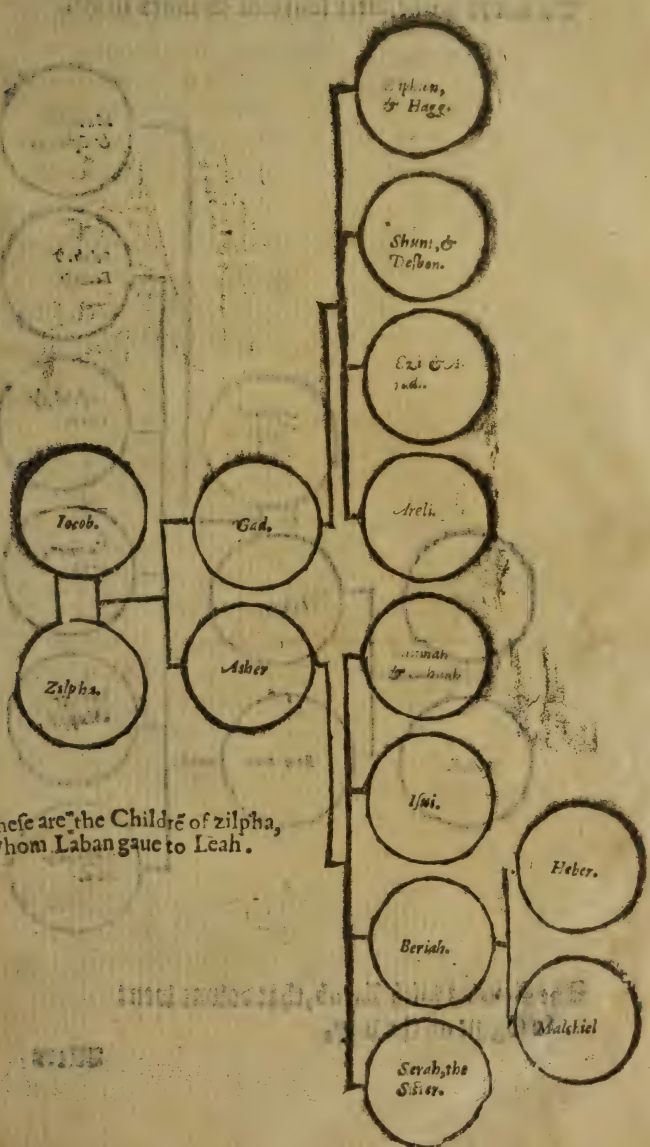
7. Lykewise their Childzen, and themselves,  
and Wines were redy bene  
To goe into the Chariottes sutch,  
as Pharo for them sent.  
8 And so they? Cattell and they? goods,  
they gatte in Canan Lande,  
Wych them they brought to Egypt Soyle,  
by Gods Almighty Hand.  
9 I say both Jacob and his Seede,  
came altogether than,  
Hys Sonnes and his Sonnes Sonnes wycb him,  
from Land of Canaan.  
10 Hys Daughters and the Daughters sutch,  
as his Sonnes gotten had,  
And all his Seede brought hee with him  
to Egypt very glad.

These are the names of Jacobs Lygne,  
whom Israell we call,  
Wych into Egypt came wycb him,  
in order as they fall.

63

These

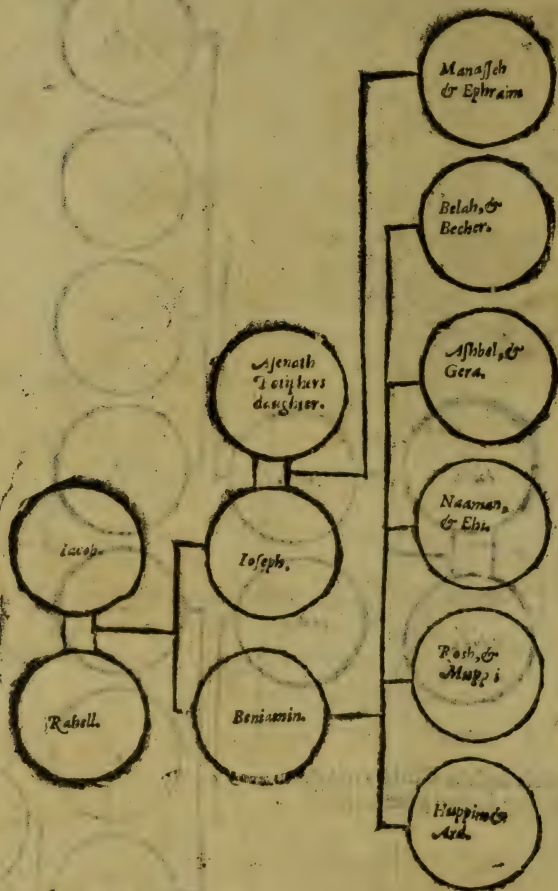




These are the Childrē of zilpha,  
Whom Laban gaue to Leah.

# Ca.46. GENESIS.

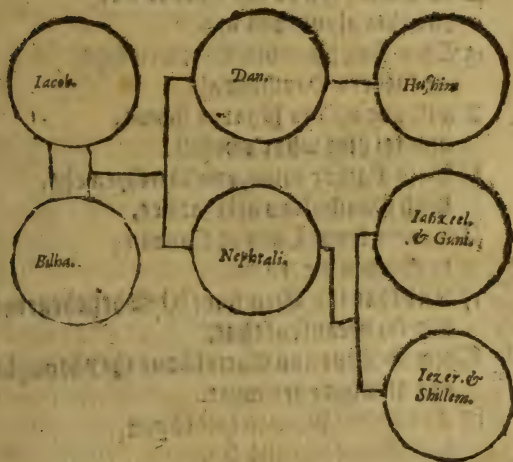
These are the Sonnes, from Rachel that did fall  
To Jacob bozne, were fourtene Sonnes in all.



The Soules with Jacob, that downe went  
to Egypt on the way.

Where in the whole Sixtie and Sixe,  
 as wel perceiue you may,  
 Besides the wiues of Jacobs Sonnes,  
 of whom wee nothing saye. }  
 Two Sonnes in Egypt Ioseph had  
 that boyme were vnto him,  
 Manasseh was the first of twaine,  
 the younger Ephraim.

And these the Sonnes of Bilha were,  
 whom Laban, as is sayd,  
 Did geue to Rabel Daughter his,  
 to be her waighting Mayde.



So all the Soules of Jacobs House,  
 which into Egypt pass,  
 In number are three Skore and Tenne,  
 from first vnto the last.

¶

Then

(a) For to pre-  
pare him selfe  
a place.

11 Then Jacob, Iudah went besoze  
to Ioseph in the way,

Wpm to (a) direct to Goshen Land  
where in they made their stay,

12 Then Ioseph readye made himselfe,  
his Chariot eke also,

And by to Goshen Land hee went,  
his Father for to know.

13 To whom hee did himselfe present,  
and on his Necke bid fall,

Whereon hee wept a good long space  
to comfoze of them all.

14 Then Israel to Ioseph sayd,  
now let my lyle depart,

Sith I haue lye'de thy face to see,  
and that al pue thou art.

15 Then Ioseph to his Brethren sayd,  
and fathers Household all,

I will goe by and Pharaos shewe,  
and tel him what's befall.

16 How Father mine, and Brethren eke,  
with Householdes all that bee,

Are come from Land of Canaan,  
to Goshen me, to see.

17 And that the Men but (b) Shepehearbes are,  
and for because of that,

Their Sheepe and Cattell haue they brought  
and al what euer what.

18 And if that Pharaos call to you,  
and aske of you and saye,

What is the trade that you do vse,  
or how spend you the Daye?

19 Then shal you say: thy Seruauntes are,  
as Fathers them besoze.

In tending Cattell occupied,  
since tyme that we were bozne.

(b) Hee vvas  
not ashamed of  
his Father and  
kinred though  
they vvere of  
base condicion

20. That ye may dwell in Goshen Land:  
for eu'ry Shepeheard is  
Among the Egyptians hated much,  
as men that doe amisse.

## The Contentes of the

XLVII. Chap.

*Iacob before the King is come,  
and Pharao doth him giue  
Leaue for to dwell in Goshen Land,  
all Dayes that hee shall lyue.  
And Iacob maketh Ioseph sweare,  
with hand vnder his Thye,  
VWhen hee is dead, to burye him,  
where as his Fathers lye.*



Then Ioseph came, and Pharao tolde,  
my Father now from far (broughte  
And Brethren myne, thei shepe haue  
and now in Goshen are.

2 And to the intent the king might see,  
what kynde of Men they were,

Ioseph presented to the King  
Ioue (a) of his Brethren there.

3 Then Pharao did demand of them,  
What is your trade? (sayd hee)

Thy Seruauntes, Shepeheardees are, sayd they,  
as Fathers our haue bee.

And for to sojourne in the Lande  
is cause we come to thee.

4 For Seruauntes thyne, no pasture haue  
to keepe our Sheepe withall,

[a) That the  
King might be  
assured they  
vvere come, &  
see vwhat man-  
ner of people  
they were.

So loze the Fampn in the Land  
of Canaan is fall.

5 And therefore now wee humbly pray,  
thou suffer vs to Dwell,

In Goshen Land where by thy Leauē,  
wee hope for to Liue well.

6 Then Pharo vnto Ioseph said,  
I vnderstand and see,

Thy Father and thy Brethren are,  
come hither vnto thee.

(a) Iosephs  
great modesty  
appeareth in  
that he wvould  
enterpryse  
nothing vvith  
out the kings  
commaund-  
ment.

7. Behold the (a) Land of Egypt lyes  
all ope before thy Face

And in the best part of the same,  
do thou therein them place.

8. In Goshen Land let them remaine,  
and Soiourne there and Dwell:

And if amonge thy Brethren be,  
in prowesse that excel:

9. Let them be Rulers likewise made;  
ouer my flockes of Sheepe,

And other Cattel that is myne,  
in safety them to keepe.

10. Then Ioseph vnto Pharo broughte  
olde Iacob Father his,

And Iacob there saluted him,  
and did him also Blisse.

11. What be the Number of thy Yeares?  
sayd Pharo to hym then,

Sayth hee, my tyme of Pilgrimage  
is fixe Schoze Yeres and Ten.

12. Few be the Dayes that I haue liued:  
and also very bad:

And I haue not those yeres attained,  
that my Forefathers had.

13 And Iacob then did Pharo blesse  
and did depart him fro,

And Ioseph with his Father went,  
and leſt the king alſo.

14 His Father and his Brethren all,  
hee placed out of hand,

And gaue them Ground ſoꝝ to poſſeſſe,  
in beſt parte of the Land.

15 Euen in the Land of Rameſes,  
as earſt the King did ſay,

Of Goſſen which a Cittie was,  
where Pharoes \* Treafure laye.

16 And Ioseph did pꝛouiſion make  
of Bread where with to feede

His Father, and his Houſhold all,  
his Brethren and theiꝝ Seede.

And as young \* Childꝛen, were they fed,  
Such was the tyme of neede.

17 Foꝝ in the Land was want of Bread,  
the Dearth exceeding ſoꝝe,

In Egypt, and in Canan Land,  
was neuer lyke befoꝝe.

18 So that by reaſon of the Dearth  
theſe (a) Countꝛies famiſhe were,

And Ioseph gathered all the Coyne  
and Monie that was there

19 Foꝝ to bee ſound, foꝝ Coyne and Grayne,  
the which of him they boughe,

And (b) layd it ſafe in Pharoes houſe,  
as faythful Seruauntes ought.

20 So that when Monie ſayled them,  
that Coyne they might not buye,

Th' Egyptians all to Ioseph came,  
and on him did they rye:

21 And ſayd, our Monie all is ſpent,  
geue vs therfoꝝe ſome Bread,

\* Exod. I.

\* Someread  
that hee fed  
them as little  
Babes, becauſe  
they could not  
prouide for  
themſelues  
againſt that  
Famine.

(a) That is  
the Land of  
Egypt and Ca-  
naan.

(b) Wherein  
hee both decla-  
reth his fide-  
litie towarde the  
king, and his  
minde cleare  
from Coue-  
tousnes.

# Cap. 47. GENESIS.

For why should we before thy Face  
with Famishment be deade?

22. Sayd Ioseph then, pour Cattell bringe,  
If Honey pours be gonue,

And I will geue you Bread to eate,  
ynough for eu'ry one:

23. So they their Cattle brought to him:  
Horses, and flockes of Sheepe,  
Their Ases al, and Heardes of Beastes  
they wanted were to keepe:

24. And for the same yee gaue them Bread,  
so much as might suffice

For one whole Yeare, and then agayne  
they came, and sayd thus wise,

25. Wee wil not now bide from my Lord,  
like that our Copne is gonue,

And that my Lord our Cattle hath,  
and Heardes of Beastes ech one:

26. There nothings is amonge vs left,  
in sight for to bee found:

Except it please my Lord to haue  
our Bodies, and our Ground.

27. Why shall wee perishe in thy Sight,  
both wee, and eke our (a) Lande?

By reason that the Ground is free  
from Labour of the Hande?

28. Buy vs, and eke our Land also,  
and giue vs Bread therefore:

So will we binde our selues, and Lande  
to Pharo evermore.

29. And therefore giue vs Seede to sowe,  
that we may liue: not dye:

And that the Land for want of Tilth,  
should not in wast thus lye.

30. So Ioseph now bought all the Land  
of Egypt for the Kinge:

All the  
Land of Egypt  
becam Pharos

And eue

And euery Man his Ground had sould,  
and euery other thinge.

Because the Force of Famins powze  
them greuously did wringe.

31. And hee the People did remoue,  
abzode from Place to Place,

Unto the Citties such as were,  
and so in tyme and space

32. They were remou'de from side to side,  
oz to the Borders end

Of Egypt Land, thus Ioseph did  
abzode the People send.

33. But yet the Land the Priestes posselt:  
receyues, Ioseph did not buy:

For they vppon King Pharoes charge  
continually did lye.

34. And had they ordinary foode,  
such as the King them gaue,

Wher by they Land they kept vsold,  
and to themselves did saue,

35. Than Ioseph to the People sayd,  
beholde you see this Day,

I for the King you and your Land,  
haue bought, you not denaye,

36. Loe, heere is Seede for you to sow,  
goe Care and Till the Ground,

And of Encrease of Grayne and Cozne,  
that thereon shalbe found,

37. You shall the fite part giue therof,  
to Pharow for his share,

The rest is yourres for Seede to Sowe,  
and for your better fare.

38. Now may the same at will conuert,  
to vse for Foode oz Beatz,

For you and for your Households al,  
and Children for to eate.

[a] By this  
chaunging  
they signified:  
that they had  
nothing of  
theyr owne  
but receyued  
al of the kings  
Liberalitie.

39. Sayd they, thou hast our Liues preserued,  
let vs satch Grace yet find,  
As wee may Pharaes Seruauntes bee,  
so do what halb assigne.
40. Then Ioseph made it for a Lawe  
remayninge to this Daye  
That they the fifte parte of encrease,  
shoulde vnto Pharo pay.
41. And Ioseph in Egypt dwelt,  
as you tofore heretell:  
And in the Countrey of Goshen  
did Multiply right well.
42. For they therein Possessions had,  
and Grew exceedingly,  
And Iacob there larde Seuentene Yeres,  
and then dyd after ope.
43. An hundred, forty and Seuen Yeaeres,  
did Iacob liue in al:  
And so when as the time drew nere,  
that he from Lyfe must fall:
44. He called Ioseph vnto him,  
and sayd as doth appeare:  
Thy Hand now put vnder my Thyghe,  
and truly to me sweare.
45. If I haue Grace found in thy sight,  
Deale truly now with mee,  
In Egypt do not Burpe mee,  
but where my Fathers bee.
46. When I shall sleepe (a) wpyth Fathers myne,  
lette me not heere be staid.  
But carry me and burpe me,  
where Fathers myne are layd:  
I wil (sayd Ioseph) do in al,  
as thou to me hast sayde.
47. Sayd Israel, then Sweare to mee,  
and Ioseph so did Sweare,

[a] Except the  
Land of the  
Priests, which  
was not Pha-  
raes.

Cap. 50. 7.

(a) Hereby he  
protested, that  
hee died in  
that faith of  
his Father, tea-  
ching his chil-  
dren to hoape  
for the pro-  
mised Land,  
Cap. 49. 32

Then

Towards his Beddes head Jacob then,  
 both (a) blest and pray'd God there.

## The Contentes of the

### XLVIII. Chapter.

Here Ioseph now with his two Sonnes  
 doth to his Father goe,  
 Iacob Gods promis doth Rehearse,  
 and doth Receiue also  
 The sonnes of Ioseph as his owne,  
 and doth the yonger blisse  
 Before the elder Sonne; whereat  
 theyr Father moued is.

**A** Sayne it hapned after this,  
 that one to Ioseph sayd,  
 Thy Father Iacob now is sicke,  
 and very ill a paye.

2. Then Ioseph did hymselfe prepare,  
 his Father for to see,  
 And both (b) his Sonnes toke he wyth hym,  
 each one in his degree:

3. And one to Iacob sayd, behold,  
 thy soune is come to thee.

Then Iacob tooke his strength to him,  
 and on his Bedde sette he.

4. And Iacob vnto Ioseph said,  
 at Luz did God appeere,  
 Comee in Land of Canaan,  
 and gaue me blessing there.

5. And Sayd: behold I will thee make  
 so Fructfull in the Land,  
 And wil thy Seede so Multiply,  
 in Number as the Sand:

6. And Likewise will I giue to thee,  
 and to thy Seede also;

a) He reioyced  
 that Ioseph  
 had promised  
 him, and set-  
 ting himselfe  
 vppon his  
 Pillow prai-  
 sed god.  
 r. Chron. 29.

b) Which was  
 Manasseh  
 and Ephraim.  
 He mo este-  
 meth that his  
 children  
 shoulde recei-  
 ued into Ia-  
 cobs Family  
 vvhich was  
 the Church of  
 God the to en-  
 ioy all the tre-  
 sures of Egypt.

101 of Cap. 28 17.

a) Which is true in the car-  
nall Israel  
vntil the com-  
ming of Christ  
and in the spi-  
ritual for euer.  
† Which vvas  
Manasseh and  
Ephraim.

This Land for a Possession

to thine (a) for aye to know.

7 And as concerning thy two (†) Sonnes  
which borne' are vnto thee

In Egypt Land before I came  
to Egypt, thee to see

8 They shalbe myne, as Ruben is  
and Simeon are myne:

But Linage thyn wyche thou bee got  
them after, shalbe thyn :

9. And they after they? Byethrens names  
shal called be also,

As they in they? Inheritaunce  
are named where they go.

10 Now when that I from Padam came,  
Rahell my wyfe did die,

Vpon my hand in Canan Land  
as I the way past by.

11 One halfe Dayes Journey were not we  
to come Ephrath vnto,

But in the Wape I Buried her  
as best was so to doe.

12 Then Israel beheld the Sonnes  
that Ioseph to hym, brought,

And sayd to hym, whose Sonnes are these  
which after me haue sought?

13 Sayd Ioseph then, they are my Sonnes  
whom (b) God gaue here to mee:

Byng them to mee I may them blesse,  
for scarcely can I see.

14 For why, the Eyes of Israel  
were Dymme and Duske of sight:

So that he could not wel beholde  
nor wel discerne the Lighte.

15 Then Ioseph rau'd his Sonnes to come,  
Iacob did them imbrace;

And

Cap 35. 23.

b) The faithfull  
acknowledge  
all benefytes  
to come of  
gods fre merci-  
es.

And holding them vpon his knees,  
did Kisse them on the Face.

16 To Ioseph then sayd Israel,  
my Sonne, I had not thought  
Thy face for to haue sene: and yet  
God hath me hither brought.

17 And I haue sene thy Seede also  
vnto my great reioyce:

Then Ioseph tooke them from his (a) knees:  
and so wryth humble voyce

18 Fel flat on ground and worshippe him,  
and then with his right Hand  
Toke Ephraim his yonger Sonne  
and cauld hym for to stand

19 The left Hand of his Graundfere by:  
Manasse so brought he

With Left hand his gaynst Iacob's right,  
by Byrth in his degree.

20 Then Israel his right hand (b) stretcht  
vpon the (\*) yongers head,

And his left hand acrosse his Righ-  
ful wylsely forth he led,

21 And on Manasse's Head it layd,  
the Eider of the twaine:

His Handes thus placed on theyr Heads:  
died so acrosse remaine.

22 Also he Ioseph blest and sayd  
the God of fathers (c) myne,

Beefore whose sighte in Reuerent feare  
they walke from tyme to tyme,

23 I say, the God which hath me fed  
the Dayes of al my life,

The (d) Angel eke that me preserue  
from ill debate and strife,

24 The Children bleste, and let my (e) name  
be named on them still.

a) That is to  
say, his two  
Sonne from  
the Knees  
of his father.

b) gods iudge-  
ment is oft-  
tymes contra-  
ry to mans;  
he preferieth  
that vvhich  
man despiseth  
(\*) Which was  
Ephraim

(c) Which  
was Abraham  
and Isaac.

d) This Angell  
must be vnder-  
stand of Christ  
as cap 31 16 &  
32.1

e) Let them be  
taken as my  
children.

# Cap. 48 GENESIS.

Likewise the Name of Fathers mine,  
that they may grow and fill,  
25 As I fyne into a multitude,  
amyd the Earth to bee.

When Ioseph, Jacobs right Hand now  
on Ephraim dyd see,

Ioseph faileth  
in byndinge  
gods grace to  
the order of  
nature.

It hym(a) dyspleased very much,  
and therefore, thus dyd hee:

26. His Fathers hand wyth his, hee staide,  
the same for to remoue,

From Ephraims to Manassehs Head,  
and sayd twerene feare and Loue:

27. Not so my Father, this is hee  
the Elder of the twayne,

Remoue thy right Hand to his Head,  
and lette it there remayne.

28 His Father so refus'd to do,  
as Ioseph hadde hym tho,

But sayd, I know it well my Sonne,  
right well I do it know.

He that (said he) a People be,  
and shall be great also,

29 But his yonge Brother Ephraim,  
shall greater be then hee,

And eke his Seede encreasing still,  
shall full of Nations be.

30 So he them blest that Day, and sayd,  
in thee shall Isrell blisse,

(b) In vvhom  
Gods grace  
should mani-  
festly appeare.

And say, as (b) Ephraim God thee make,  
and as Manasseh is.

31. And Iacob sette the yonger Sonne,  
the elder Sonne before,

As one in whom Gods grace should bee  
much manifested more.

32 To Ioseph then (sayd he) I Dye,  
I may not long remayne,

And

And God vnto your (a) Fathers Land,  
shall guyde you backe againe.

33 I haue thee geuen aboue the (b) rest,  
a certain peece of Land,

Which wch my Sworde and Bow I gotte,  
out of the Amozites hand.

(a) Which  
they had by  
faith in the  
promis.

(b) That is 2-  
boue the rest  
of his Brethré.

## The Contentes of the

### XLIX Chapter.

*Iacob here bleffeth all his Sonnes,  
eche one of them by name,  
And sheweth them what is to come,  
as they well finde the same:  
He geeueth charge to buryed bee  
whereas his Fathers lye,  
And plucking vp his feete in Bedde,  
most quietly doth Dye.*



Then Iacob called for his Sonnes,  
and sayd, come vnto me,  
That I may tell what shall you haue,  
in (c) future tyme to be:

(c) Whengod  
shal bring  
you out of E-  
gypt.

2. Together gather now your selues,  
and heare what I shall saye,  
Geue Care vnto your Fathers voyce,  
and beare his words away.

3. Ruben, thou art my Eldest Sonne,  
of Leah hozne by right.

Beginning of my Robynnes,  
my Dignitie, and (d) Might.

d) Begotten in  
my youthe.

4. Unstable as the Water is,  
so shalt thou ppoone alway,  
And shalt not be the Chief of all,  
because thou went astraye.

And did deſoyle thy Fathers Bedde,  
with Bilha, Rahels Maide,  
By whom two Sonnes I dyd begette,  
it cannot be denyde.

But after thou haſt donne this fact,  
that Couche away I layd.

6. Alſo thy Brethren Symeon,  
and Leui thus I tell,

Moſt cruell Instruments are they,  
in places where they dwell.

7. In ſecrets theirs come not my (a) ſoule,  
nor Honour myne lyke wyſe,  
Shall coupled be wyth them or theirs,  
but do the ſame diſuſe.

8. For in their wrath. they ſlew a man,  
the Sichemites alſo,  
And in theyr ſelfewyll, dyd a Wall,  
and dyd it ouerthrowe.

9. And curſed be their furious wpath,  
for ſhomeles ſure it was,  
And curſed bee their fierſnes fell,  
it cruell was lyke caſe.

10. And for the ſame in Iacob ſure,  
I wyl them boch (b) deupde  
And ſcatter them in Iſrael,  
abrode on eu'ry ſide.

11. But Iudah thou my Sonne art he,  
whom Brethren thyne ſhall prayſe,  
And in the Rcke of Camies thyne,  
thou ſhalt thy hand by raiſe.

12. Thy Fathers Chilozen, Brethren thyne,  
ſhall downe (c) beſore the fall:  
And Iudah thou ſhalt ſtill preuaple,  
aboue thy Brethren all,

13. Iudah my Sonne thou ſhalt come by,  
from Higheſ ſpoyles alow,

a) Meaninge  
that hee  
neyther conſe-  
ted to them  
in vword nor  
thought  
Cap 34. 34.

b) For Leuy  
had no part, &  
Symeon vvas  
vnder Iudah.

c) As vvas veri-  
fyed in Dauid  
and Chryſt.

And as a lusty Lyons whelpe,

thyne Enmities shall downe thzowe,

14. And Lyon like he downe shal couche,

and as a Lyonesse

Who (a) dare him styrre? or rapse him by  
that shall not feelee distresse?

15. The Scepter of the Kingdom sure,

shall not depart him fro,

Nor a lawe geuer twene his feete,

shall passe away and goe.

16. Uncyph that (b) Shyloyn come, whiche is

Gods Sonne to vnderstand,

To Iudah shall the People come,

together in the Land,

17. And he shall bynd his Asses Foale fast,

vnto the pleasant (c) Wyne,

And tye his Asses Coult to that,

whiche yeldes the Noblest Wyne.

18. Hee shal his garmentes wash in Wyne,

and eke his Cloake also

Shal washe in bloud of Grapes the best

that in the Country grow.

His eyes al Red shal glow within,

his teeth wylke wythe, shal show.

19. And Zebulon my Sonne shal dwell

hard by the Salte Sea side.

And shall an Harbour be for Shyppes:

that waste with Wynd and Tyde.

20. His bozder shall to Zydon stretch,

that's in Phenicia,

And hath vppon the East also,

the Lande Arabia.

21. And Issachar an (d) Ass shal be,

that's a great and stronge of Bone,

Hee shal couch down twene burdens twayne,

But courage hath he none.

(a) His enemies shall feare him.

(b) Shiloh is Christ the Messias, the geuer of all prosperitie vvhich shall call the gentills to Saluacion.

(c) A Country most aboundant vwith Wines and pastures is promist him.

(d) His force shalbe great but he shall vwant courage to resist his enemies.

# Cap 49. GENESIS

22. And he shall see that rest is good,  
the Land pleasaunc also,  
Shall bowe his Shoulder for to beare,  
and vnder Tribute goe.

23. And Dan my Sonne shalbe a Iudge,  
the Peoples cause to cry,  
The honour of a Trybe is his,  
and shalbe till he Dye.

(a) That is,  
full of Subtil-  
tye,

24. Dan shall (a) a Serpent be also,  
that by the way doth lye,  
And as an Adder by the Path,  
that wayteth tyme to Snye,

25. To byte the Horse fast by the Heele,  
as Rider passeth by,  
That Ryder his way backward fall,  
and on the ground to cry.

26. Then Jacob lifted vp his voyce  
to pray, and thus said he:

(b) Seing the  
miserics that  
his posterity  
should fall in-  
to, he bra-  
steth out in  
prayer to god  
to Remedy it.

O Lord (b) my God, I wayted haue  
for sauing health from thee.

27. An Host of men shal set vppon  
and vanquish Gad my Sonne:  
But yet at last he shal preuaile,  
and shall them ouerronne.

28. Asher my Sonne in Corne and Frute  
shal plenteously abounde:

(c) He shal  
abound in  
Corne & plea-  
saunt Fruites.

And shall geue pleasures for a King  
his (c) Bzead shal far be found.

29. And Naphtali shalbe a Wynd  
let goe abroad at large:

And with sayre wordes shal ouercome,  
more then by force of charge

(d) That is a  
Sonne of en-  
crease.

30. Ioseph shalbe a (d) fruiteful Bough  
euen by the Well spring syde,

(e) Are the  
daughters.

The yong final (e) Boughes & Walle shal climbe,  
and spread thepp Sprayes ful wyte,

31. And

21. And yet the Archers greened was,  
and shotte agaynst him soze,  
As Brethren his and Potiphar,  
and many others moze.
22. But Iosephes Bow did strong abyde,  
his Handes and Armes also  
Did by the Hand of Iacobs God,  
in Pyght and strength styll grow.
23. O Ioseph, Herdmen are become,  
it cannot be denyd,  
He was by God thereto assignde,  
which (a) Isrell Stone is sayd,
24. Euen by the God of Father thynne,  
which shall the helpe at Neede,  
And by the most Almighty God,  
which shall the Blesse with speede.
25. Wych Heauenly Blessings from aboue  
shal God the Blesse and keepe,  
Wich Blessings that beneath do lye,  
and Blessings of the deepe.
26. And eke with Blessinges of the Breastes,  
and of the Wombe also:  
Thou shalt of God be blesse alway,  
where euer that thou goe:
- 27 The blessing of thy Father sure,  
shall much moze (b) stronger be,  
Then blessing of myne Elders were,  
all whych shall light on thee.
- 8 Pea, euen vpon the head of hym,  
who (c) seperated was  
From Brethren his, these blessings shall  
on hym bee brought to passe.
29. But Benjamin shall as a Wolfe  
go rauen for his Prey:

(a) Isrell  
Stone is God.

(b) Because it  
vvas more nere  
to the accom-  
plishment of  
the promis &  
it had ben  
more oftē con-  
firmed.

[c] That vvas  
vwhen he vvas  
sold from his  
Brethren or els  
in Dignitie.

(2) That is, hee  
shall deuide  
the poyle.

And what he catcheth in the Doyme,  
at Nyght shal make (a) away.  
30. These are the Tribes of Israell,  
which twelue in number bee,  
And thus their Father spake to them,  
and blessed them ye see.

31. And euery one a blessing had,  
vnto himselfe alone,  
And after charged them: and sayd,  
when that my Life is gone:

32. Let me be buried in the Caue,  
whereas my Fathers lye.

Cap. 37:46.

Whych is wythin the Hittites Field,  
that Ephron is to cry.

This field is  
beside Mamre,  
in the Land of  
Canaan.

33. In that same Caue which is in fielo,  
of Machpelah by name,

Whych Abram bought to bury in,  
and Ephrons fielo wyth same.

34. And there they buried Abraham,  
Sarah his wife also,

Isac, Rebecca, and Leah,

Ther there buried too.

35. The Purchase of the fielo and Caue  
and all that therein stood,

Of Heth his Childzen purchas'de was,  
to Funerall the good.

36. When Jacob ended had the charge,  
he gaue his Sonnes vnto,

He pluckt his Feete, into the Bedde  
as some in dying doe.

37. And so he yeldd vp his Shoall,  
most quietly to see:

And to his People gathred was,  
as he despy'de to be.

The Contentes of the

L. Chap.

*Jacobs Interment is exprest:  
Joseph forgeues his Brethren next:  
And seeth vnto the third degree  
His Childrens Seede, & then dies hee.*



When Joseph fel on Fathers face,  
and wept vppon him soze,  
And kissed him w<sup>th</sup> beaupy cheere  
as one right sad theresoze:  
2 And to his seruāts thus said he,  
(such as Embalme the dead)

Let Father mine Embalmed bee,  
and taken from his Bedde.

3. So Israell Embaulmed was  
as Joseph bad in hast.

When Fozy Daves accomplisht were,  
(so longe the Daves did last  
Of such Men as Embaulmed were)  
Which time they haue not past.

4. But yet those Folke of Egipt Land  
that were with Joseph then,  
Did soze bewayle the Death of him,  
iust thzee Skoze Daves and Ten.

5. And when the Daves of Mourninge his  
were past, and gonne away:

Then Joseph spake to Pharoes House,  
and on this wise did say:

6. If I haue any fauour found,  
besoze your eyes at all,

I pray you then to Pharo speake,  
as I now tell you shall.

\* They vv<sup>er</sup>e  
more excessiue  
in Lamenting  
then the faith-  
full.

I pray you then to Pharo speake,  
as I nowe tell you shall:

Cap. 47. 44.

7 My Father made me sweare, and sayde,  
My Sonne, behold, I Dye:

Entombe thou mee in Canaan,  
whereas my Graue hath Iye.

8. Ah las, now therefore lette mee goe,  
I humbly do the pray,

And I my Father burye will,  
and come agayne this way.

(a) The very  
infidells vvold  
haue othes  
performed.

Sayd Pharaoh then, goe by, and do,  
as (a) Father made the\* Say.

\* Or Syveare.

9. So Ioseph with his Father went:  
with him there went as cho

The Elders of Kinge Pharoës House,  
and Seruaunts his also:

10. And all the Elders of the Lande  
likewise with them did go

11. All Iosephes House, and Brethren his,  
his Fathers House likewise:

They? Children onely, and their Sheepe,  
hee did as then deuise

12. To leaue behinde in Goshen Land,  
till their returninge backe.

(b) They  
vvwere an excee  
ding great  
company.

They went (b) with Horse, and Chariottes Roze,  
no furniture did lack.

13. And when they came beyonde Iordan.  
\* Goshen Atad vnto,

\* Or the Corn  
Floore of  
Atad.

With greuous Lamentation  
they made there mutch ado:

14. And Ioseph there his Fathers Death  
bemoaned seuen dayes longe:

Which vvwere  
the Inhabitaunts  
of the Land.

And when the (b) Cananites this sawe,  
they sayd them selues amonge:

14. They?

14 This is vnto th' Egyptians,  
a Mourning great, we see,  
And so (a) their Lamentacion  
they nam'de the place to bee:  
15 Thus Iacobs Sonnes did vnto him,  
as hee to them had sayd:  
They caried him to Canan Lande,  
and in the Cane him layde,  
16 Which is in Field of Machpelah  
that Abrahim sometime bought  
Of Ephron, neere to Hamre, soyle,  
an Hebrite as isought.  
17 When Iosephes Father buried was,  
they all return'de agayne  
Into Egypt, where Ioseph gaue  
them thanks, for all their payne.  
18 But now when Iosephes Brethren sawe,  
their Father dead and gone:  
Perhaps sayd b) they that Ioseph will  
his Wrath vs wreake vpon:  
19 And wil vs hate, and pay agayne  
the Ill that wee haue done.  
Therefore to him, they sent and sayd:  
Ioseph, old Iacobs Sonne,  
20 Thy Father did commaundment geue  
before hee went away,  
Thus shall you Ioseph speake vnto,  
forgeue I now thee pray  
21 The Trespasse of thy Brethren past,  
that they haue done to thee:  
And now forgeue our fault likewise,  
for wee (c) Gods Seruaunt is bee.  
22 When they thus vnto Ioseph spake  
hee wept a certayne space,

[a] Or Abel  
Mizraim.

Cap. 23. 19.

(a) An euil co  
sciēce is neuer  
fully in rest.

(c) Meaninge  
that they vvhi  
ch haue one  
God, should  
bee ioyned in  
And most sure loue

(a) Who by  
good successe  
seemeth to re-  
mitte it and  
therfore it ou-  
ght not to bee  
reuenged by  
mee.

And in that Tyme his Brethren came,  
and fel befoze his face:

23 And sayd, behold thy Seruauntes wee,  
attend vpon thy wpll:

Feare not (sayth hee) for vnder (a) God  
I am and wil bee still.

24 When you pretended ill to mee,  
God turn'de it to the best,  
That hee might bring such thinges to passe,  
as this day is exprest.

25 And many People sau'd alieue,  
that els had now bene gone:  
Feare not therfore, Ile nourishe you,  
and Childeen yours ech one.

26 So kindly vnto them hee spake,  
and entertaynde so well,  
It was moze comfozt to their harte,  
then any tounge can tell.

27 Thus Ioseph and his Fathers house  
in Egypt dwelled still:  
He lyu'de an Hundred yeares and tenne,  
and then did Death him kill.

28 The Childeen yet of Ephraim  
did Ioseph lyue to see,  
Vnto the third descent of them  
by order in degree.

29 Lykewise hee Machirs Childeen saw,  
Manassehs Sonne that was,  
Whom Ioseph brought by on his knees,  
and thus it came to passe:

30 That Ioseph to his Brethren sayd,  
I readye am to dye,  
And God wil surely visite you,  
as time the thing shall trye

- 31 And bring you safe out of this Land  
unto the Land hee sware  
To Abram, Isaac, and Jacob,  
and ryd you so from care.
- 32 Then of the Childzen of Isrell  
an Oath did Ioseph take,  
And sayd, (a) God (sure) wil visite you,  
for his great mercies sake.
- 33 And you shal eary hence my boanes,  
thus did hee Prophecie,  
Beeing an Hundreth yeares and Tenne,  
and in that Age dis oye.
- 34 And after, they embaulmed him,  
and put him in a Chest  
In maner as his Father was,  
so him, th' Egyptians drest.

[a) Hee spea-  
keth this, by  
the Spirit of  
Prophecie, ex-  
horting his Bre-  
thren to haue  
ful trust in gods  
promise, for  
their deliue-  
rance.

FINIS.

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Cum Priuilegio Regiæ Ma-  
iestatis.

*Faultes escaped in the Printing of  
this Booke.*

**Chapter 3.** against the 4. Verse, in the Margent, to speake in the:  
reade, to speake in the Serpent.

**Chap. 4.** Verse 18, Line. 4. seuen folde, reade seuenfold.

**Cap. 4.** in the Margent ouer against the 24. Verse, that warned  
him, reade, that vwarned him not.

**Cap. 9.** Verse 26. the two last lines be superfluous.

**Cap. 12.** In the Margent at the letter (c) by the sede, reade,  
by thy feede.

**Cap. 18.** Verse 9. the finest strength to take, reade, the finest for to  
take.

**Cap. 18.** Verse 16. Chal haue Sonne, reade, shal haue a Sonne.

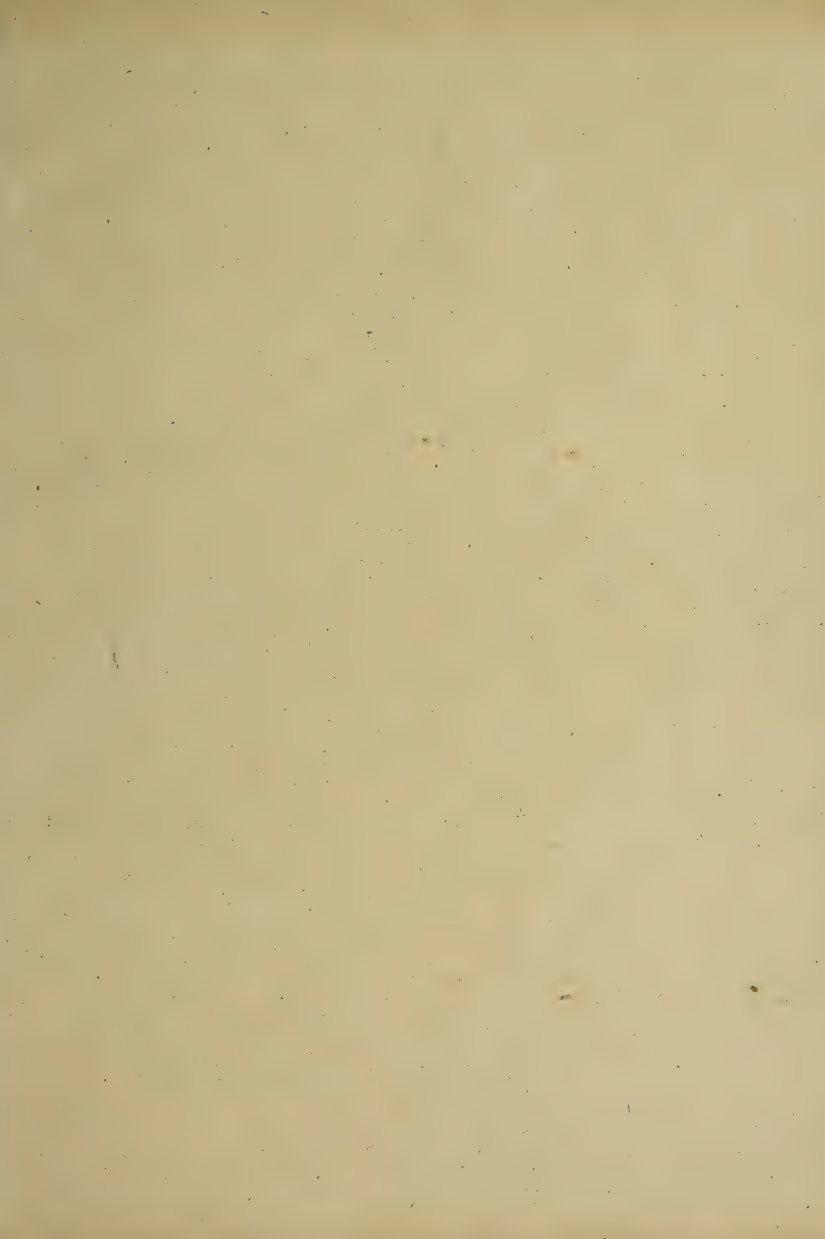
**Cap. 25.** Verse. 19. in the mergent (c) see, reade, seeing.

**Cap. 29.** Verse. 34. liued best, reade, loued best.

**Cap. 30.** in the Contents thereof, lyne 3. Wyndes, read Maydes.

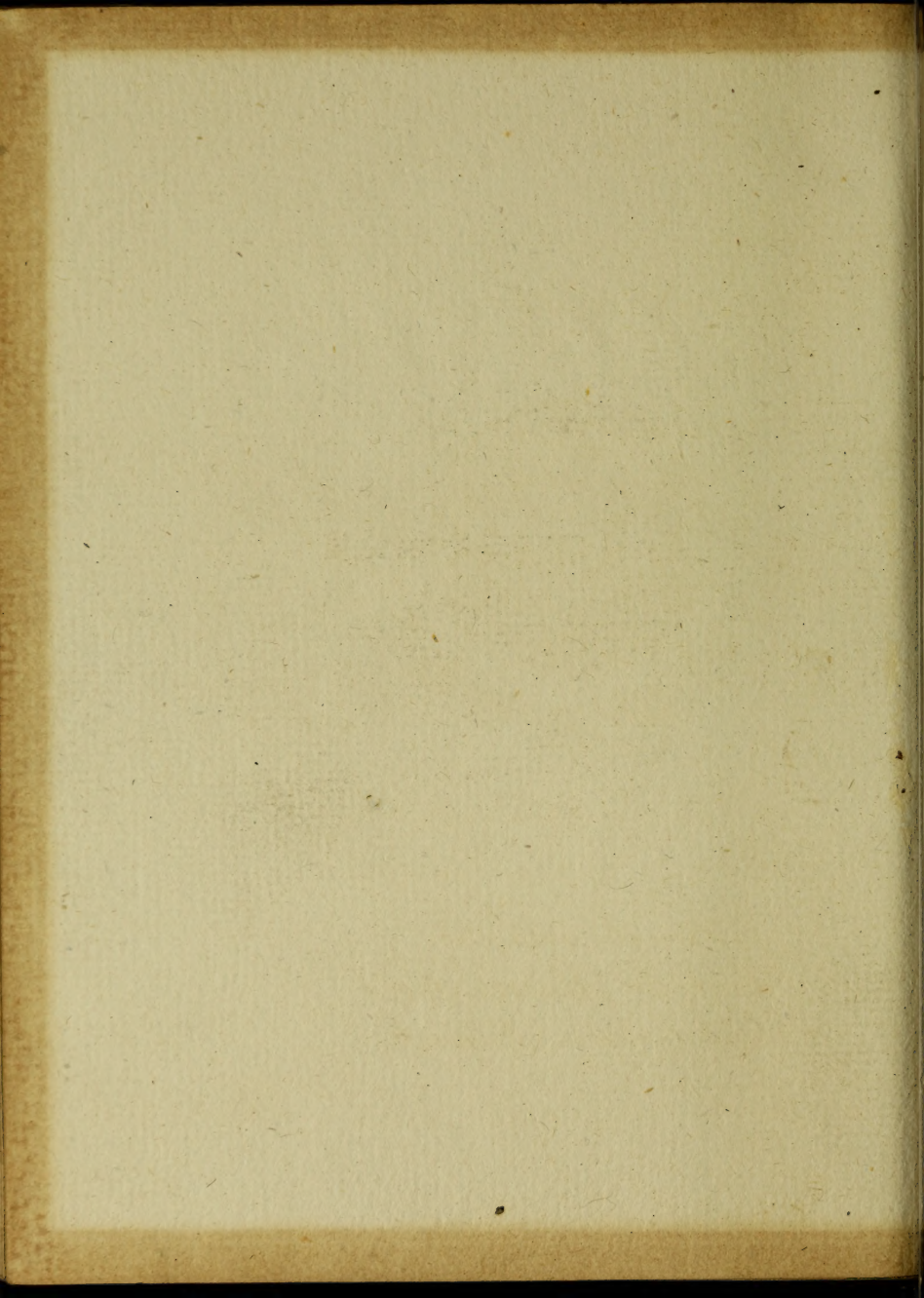
**Cap. 50.** Verse. 6. two last lines, superfluous.

**Other smaller ouersightes** if any bee, I am to request the friends  
of Reader, as he fyndeth them, to amend them.









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